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POPEY against CHRISTIANITY:
Or, An Historical
ACCOUNT
OF THE
Present State of *ROME*;
THE
Election of their Popes, and the
Proceedings of the Jesuits in *China* ;
in *England*, and other Protestant Coun-
tries.

WITH *12 L*
An APPENDIX.
CONTAINING

The Lives and Canonization of the last
four Saints ; and several Decrees of Popes,
contradicting one another.

By PARENTHENOPEUS HERETICUS.

[William Gordon]

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THE PREFACE.



EARNE'D and Courteous Reader, you will wonder that one who has had the Honour of so short an Acquaintance with the Inhabitants of this ancient and magnificent City, should presume on so much Familiarity, as to present the Publick with the following Sheets; and perhaps more when you see the Occasion.

As to the First, your Admiration will not be great, if you reflect on the affable and good

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Behaviour of true reformed Englishmen, which is capable of emboldening those, whose Circumstances ought otherwise to keep them at the greatest Distance.

And the Second will seem the less strange, when you consider what pity it is, that so excellent and so free a Nation shou'd harbour within it, those who have an unnatural Affection to Popery and Slavery.

What can the Pope desire more, when he sees Infallibility and Passive-Obedience so much cry'd up and advanc'd in England; and that even the Fear and Torments of a burning Inquisition extort no greater Submission to a pretended Infallibility in the most enslav'd Nations, than is aim'd at by too many in this otherwise most happy and flourishing Island of Great-Britain?

And now, Courteous Reader, by what is said, and by what your own pregnant Understanding will suggest farther to you on the same Subject, I question not but you will easily perceive what Reason I had to trouble the Publick with this Performance; for one Symptom of a most malignant and contagious Distemper sufficiently alarms; and the very Hearing the Word Infallibility mention'd in any Company, makes me startle, as if I yet were in the very Bosom of Idolatry.

In

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In other Sins, tho' God be injur'd (as the learned * Jerom of Prague well observes) yet his Creatures are more immediately abus'd: but here the Abuse fastens without any Medium on the Person of God himself, by investing Men with that Prerogative, which is due to God alone.

Wherefore tho' he may wink, at least for a Time, at those Misdemeanors, which, as it were, keep a certain Distance; and act himself, as if he were ignorant of what was done by Men; yet when the Dirt is thrown (as it were) on his very Face, how shall he be able to dissemble it? Which being so, 'tis no Wonder that Almighty God, not only forbids the Sin of Idolatry by an express, large, and distinct Commandment, without leaving the Prohibition of it to be implied by any of the rest, (as 'tis evident he might have done) but likewise adds peculiarly hereunto many Circumstances of Explication; Not certainly that the Violation of his other Precepts is innocent, but probably, that in this, the Prevarication has somewhat more enormous, and consequently less pardonable than in the rest.

* *Jerom of Prague* was burnt for Heresy, by the unanimous Consent of a Popish Council, notwithstanding the Emperor had sworn to protect him.

This Consideration (tho' I have been brought up from my very Infancy in the Jesuites Seminaries abroad, and tho' I have worn their long Cloak and Cassock for many Tears, even in the Place where their wicked Policy and ensnaring Priestcraft most prevail) makes me be a sworn Enemy to all Popish and enslaving Maxims, whether relating to Body or Soul; and makes me detest and abhor all Mental Reservations, and all Factious and Rebellious Principles, and love above all things in this World, to be loyal to our most gracious Sovereign King GEORGE; (by whose Power, Protection, and incomparable Prudence, the true Reformed Religion is daily gaining Ground) and to call things by their own proper Names, by sincerely asserting, and evidently proving, that every Thing contrary to the written Word of God, and inconsistent with the Practice of Primitive Times, is Popery and Priestcraft; which is at best, only a chimerical Composition of Judaism and Paganism, or somewhat worse, if worse can be.

And in so doing I entirely despise and undervalue the Hatred and clamorous Revilings of ignorant and bigotted Men, who are, and have always been, like noxious and poisonous Weeds, the greatest Enemies to Reformation; because I am fully assur'd and evi-

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evidently persuaded, that all those who sincerely wish Prosperity to the true Reformed Religion, and are hearty and disinterested Friends to their King and Country, will be not only exceedingly well pleas'd with my seasonable Freedom; but likewise farther aver, that it was absolutely necessary at this present Juncture.

And here before I go farther, I must tell the Criticks, who will perhaps laugh at my unpolite Stile and rough Language, that I chuse much rather to be commended for Truth and Sincerity, than for Metaphors or any Elegancies so called; or in other Terms, that I think it much more proper and becoming, to report useful Things with ordinary Words, than trivial Things in Polite Language; and that they who understand the Latin or Italian Tongue, shall see me very soon in a more becoming and fashionable Dress.

I at first had no Intention to appear upon upon this Stage, intending solely the Good and Conversion of poor deluded Papists in Spain, Italy, and France.

But perceiving, to my great Surprize and Amazement, Popish Principles prevail so much in this Country, which I esteem'd to be the Center of all true and undefil'd Worship, and which the most learned even among Papists call the Soul of the Reformation,

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mation, * which should give Life and Vigour to the carrying on of the same in other Countries; perceiving I say, Priestcraft and Popery (although in Masquerade) reign so despotically, by the Art and Cunning of Jesuits, and other Popish † Emissaries, who have such a Share in the present Broils and Breaches of this Nation, and have such Influence over some Mens Consciences, and are so far Masters of the Minds of many poor deluded People; I thought that those even of this Island, who do what they can to give up not only their Liberty, but also their Reason, to be despoticallie govern'd by others, stood in need of some Antidote to prevent, if pos-

* England is call'd by Bellarmin and Suarez, *Anima Heretice pravitatis*, The Soul of heretical Wickedness.

† Besides a Hundred and Fifty Jesuits, who are divided into Colleges, as that of London, Oxford, and Bristol, there are many Benedictine Monks, as also many Fryars of the Orders of St. Dominick and of St. Francis of Assissum, who is so called from a Town in Umbria, where he was born, to distinguish him from many other St. Francis's, very famous in the Romish Legends; as Francis of Paula, Francis of Bonpa, &c. There is also a great Number of Popish Secular Priests, who come from the Seminaries of Rome, Deway, Paris, Madrid, and Vayliadolid, who are governd by two Popish Bishops; one of them resides continually in or about London, and the other in the North of England: But those Priests do not such Mischief as the Jesuits and the Franciscan Fryars, because many of them are either Jansenists, or Men of little Learning and Policy.

sible,

fible, the ill Consequences which naturally follow such dangerous Premises.

My earnest Desire of bringing to them some reviving Remedies before they are past all Hopes of Recovery, made me forget all specious and insinuating Words, which serve only to praise the Medicine, without ever touching the Malady, and without laying the Axe at the Root of the Tree, by curing such ominous Symptoms, as many most manifestly shew in their present unnatural and wicked Motions. Thus much to the Criticks.

To the more thinking sort of Mankind, especially Clergymen, who love their Closets or retir'd Studies, better than the Stage of the World, and who perhaps will ask me with a great deal of Circumspection and Composure, many curious and seasonable Questions concerning my Country, Education, Behaviour, Principles, and the like ; I answer with great Respect, Reverence and Submission, that my Name Parthenopeus will give them some light as to my Country. As for my Education, I studied at * Doway, Grammar, Poetry, Rhetorick, and my Logick.

* This College was founded by King Philip the Second of Spain, and Queen Mary of Scotland. There is also in Doway a Seminary of English Secular Priests, which keeps always above a Hundred young Students. The Benedictine Monks in the same City keep some young Boys; but the English Jesuits have no College there.

From

From thence I went to Paris, and afterward to St. Germain of Lay; where I had the Opportunity of making my self pretty well acquainted with the Schemes and Projects manag'd between that Court and their Friends in Scotland and England, because of my great Friendship and Intimacy with the Reverend Fathers, * Sanders, Rugo and Maxwell, all Jesuits.

Now as to my Principles, I was never a thoroughly persuaded Papist, because I endeavour'd always to regulate my Actions according to the Dictates of the Gospel, and the Primitive Practice of Christians; and would have made it my chief Business to examine the Fundamental Reasons of all the different Religions into which Christendom was so unhappily divided, setting some Value upon my own Reason, and that Liberty which is granted to, and should be us'd by, every Christian in the Choice of a Thing of such vast Consequence.

Nevertheless I must own, that all this while I was more addicted to Popery than to any other Religion, for Two very material Reasons.

* Father Sanders succeeded the famous Father Peters, in the Office of Confessor to the late King James, and after his Death, continu'd while he liv'd, Confessor to the Pretender. Father Rugo was Confessor to the Italian Queen, and Father Albert Maxwell one of the chief Chaplains.

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1st. Because the superstitious and idolatrous Part of Popery, is not so much practis'd on this side of the Alpes, as it is in Spain, Italy and Portugal. The zealous Reformers having already banish'd from Franee, Flanders, and Germany, (as many Popish Writers * confess) some of the most enslaving Tenets of Popery; and to my own certain Knowledge, there is more difference at present between a Spanish and French Papist, than there is betwixt a Nonjuror and a Jansenist, notwithstanding the so much boasted Union of the Roman Catholick Church.

2dly. I was more inclin'd to the Popish Religion in the beginning, because of the Prejudice of my Education among Jesuits. But still resolv'd not to take Religion upon Trust, nor upon the bare Credit of my Forefathers: For according to St. Austin † fallible Antiquity ought not to be the Rule of our Faith; Clemens Alexandrinus, Basilius, and the greatest Part of the Greek, and Latin Writers

* See Bollandus the Jesuit in his *Acta Sanctorum*, in many Places. As also the Abbot of St. Cyran, and Cardinal de Peron, and Aiguir.

† *Sanctus Augustinus contra Donatistas dicit fallibilem antiquitatem non debere esse regulam fidei.*

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of the Church, agree unanimously with St. Austin in this Point.

Therefore being assured by holy Scripture that there is but one true Faith (Ephes. iv. 3.) and seeing there were so many different Persuasions, even among Christians, which challenge that Name, I thought it a Thing highly important to me to use my utmost Care and Diligence, to avoid being deceiv'd where the Errors are many, the Truth but one, and the Consequence of both eternal.

After having fix'd this Resolution in my Mind, not to take Religion upon Trust, considering that Error might be more traditional than Truth, and that Pagans pleaded a longer Prescription for their Altars, than Papists,

Ist. I applied myself to God (as the readiest Means of arriving to the true Faith whose Gift it is) by the following Prayer.

“ Heavenly Father, who desirest not
“ the Death of a Sinner, but rather
“ that he should be converted and live;
“ and who doest assure us, that without
“ Faith it is impossible to please
“ Thee; I beseech Thee to bestow on
“ me the Gift of true Faith, and till
“ such Time, as it shall seem good to
“ Thee to grant this Request, vouchsafe
“ to

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“ to awaken me by thy Grace, that I
“ may not be negligent in searching af-
“ ter That, which is of no less Concern
“ to me, than my eternal Salvation; but
“ employ such Fervour and Diligence
“ therein, that it may soon please Thee
“ to deliver me from my Doubts; and
“ dispelling the present Darkness of my
“ Soul, bring me into the marvellous
“ Light of thy Truth, to my Quiet
“ and Comfort in this World, and e-
“ verlasting Happiness in the next.
“ Amen.

Then I travell'd into Italy, with an Intention to examine the Grounds of the Romish Religion, in which already I began to find many seeming and probable Marks of Forgery, many Inconsistencies, and the Dignity of Christian Priesthood describ'd in such hyperbolical Strains, which border very near upon Blasphemy, that I was apt to believe that those Counterfeit Apostles had never learnt of their Master to be meek and lowly.

*But perceiving it to be a Thing impossible for me to dive into their Mysteries whilst I was in a Secular Station, and knowing by my own little Experience among them, that the Jesuits were the most compleat Masters of Popery and Priestcraft, I resolv'd to make my self for a time only,
and*

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and to serve a good turn, (for the Jesuits may leave the Order after fifteen Years if they please) one of that Society, and accordingly I went to Rome, and was receiv'd into the Order of Jesuits, by Tyrus Gonza-
lez, * who was at that Time their General; and by his Order I went to Naples where I receiv'd the Habit, (which is the first superstitious Ceremony perform'd, when one enters that Order.) After two Tears Noviceship in the † Anonciatella, I studied

* This Tyrus Gonza-
lez was a very pious and learn'd Man, especially in Speculative and School-Divinity, and had an Intention to reform the corrupt and scandalous Morals of the Jesuits, and entirely to abolish their beloved Doctrine of Probability, which is the Source, and Foundation, of all their Lewdness and wicked Practices; but they unanimously conspired against him, and threaten'd in their general Congregation to depose him, for having publish'd a very good Book against their Doctrines, and had done it actually had not the Pope interpos'd; and afterward they imprison'd him, and did chuse this present General, (*Michael Angelo Tambureni*) as his Vicar *cum jure succedendi*.

† Anonciatella, or the little Annunciation, is the Name of the Jesuits Noviceship at Naples; it being dedicated to the Virgin Mary, to distinguish it from the great Annunciation, which is the Name of a very famous Hospital in that Town.

And here it's observable that the Nunneries, Convents, Monasteries, Churches and Religious Houses are for the most Part dedicated to the Virgin *Mary*, or to some modern Saint, (they not acknowledging God Almighty nor his Son Christ Jesus,) viz to St. *January*, St. *Antony*, St. *Veronica*, St. *Undecimilla*, *Almanacius*, and the like.

Specu-

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Speculative and Casuistical Divinity, which I publickly defended, as also my Philosophy, in their great College, call'd Gesu Vieccchio, or the Old Jesus, in good English; (they making use of more than one Jesus, to serve their wicked Policy, and distinguishing them by the Names of Old, and New.)

Immediately after having defended my Divinity, I was made a reverend Father Confessor (I being already in holy Orders) by Cardinal Pignatelli, Archbishop of Naples,
Anno 1714.

The learn'd and courteous Reader, by what has been already said, will have gotten some Light into my Character: From the Things premis'd, it follows by most clear and evident Sequels, that my principal Intention when I enter'd the Order of Jesuits, was not chiefly to make it my everlasting Profession, and remain in the Society, but only to examine their Rules, Practices, and Morals, and then leave them.

I did therefore from the very beginning of my Noviceship, apply my self in good earnest, and with the most searching Enquiry, to observe all their Tricks, all the Stratagems they make use of for carrying on their Trade of Religion: And to make a Collection of all the most remarkable and val-

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valuable Things, relating to religious Matters, transacted either by true or mongrel Papists, from the present Pope's Accession (as the Romanists pretend) to the Throne of Peter, to the Commencement of this present Year 1718

Now during the space of full twelve Years that I liv'd in the Bosom, or as I may say in the Sanctum Sanctorum of Piety, having obseru'd the most flagrant and egregious Falshoods asserted and propagated as Evangelical Truths; and a Rhapsody of Idolatry, Wickedness, Impudence, and Impurity not to be endur'd; I think my self under a Necessity, and Obligation of Conscience to undeceive the World, to expose the Authors of such Forgeries, and to caution all People of this Island particularly, against being seduc'd and poison'd by such Spurious and Antichristian Teachers.

I shall only relate Matters of Fact, thinking That the plainest way of convincing, and shall assert nothing but what is ground-ed upon and supported by the most authen-tick Proofs, and evident Testimonies, even of the most learn'd of their own Religions, (that I may the better avoid the least suspicion of Partiality) all which I have by me; for besides my own indefatiga-ble Diligence, in observing and collecting,

God

God Almighty seem'd to second and prosper my Endeavours, for the Advancement of true Religion, in a very peculiar Manner; which was as follows.

There dyed at Naples, Anno 1713, one Mr. Edward Meredith, very well known to all English Gentlemen, who have travell'd in those Parts; he had been Under-Secretary to the late King James, while he was in England, and had serv'd him both in Ireland, and for some time also at St. Germain; as his Chief Secretary. He being a very curious Person, and of excellent Parts (allowing for his Bigotry, and Superstition) kept Correspondence with all sorts of Persons over the Christian World; (I can say no more, for fear of disobligeing many even of this Country;) and at his Death left to me by an authentick Testament all his Books, and Papers, by which I was made pretty well acquainted with many most secret Transactions, which were unknown to me before, relating both to Ecclesiastick and Civil Affairs.

This shows that I was in some Esteem, and Credit among Papists; otherwise he would never have entrusted me with his Papers: It's true I gave them for some Time good Hopes, the better to discover the more of their secret Intrigues, and to keep my real Design, in entering the Order

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der of Jesuits, from being suspected; by shewing a very flagrant Zeal for the Conversion of England, and by telling them many fictitious Stories, taken out of the Lives of their pretended Heroes, and Martyrs in England, viz. Parsons, Campion, Gerard, Alford, and Blackwell, who all have been most famous over the learn'd World, for their Perjury, Iniquity, and Rebellions; who under the pretence of gaining Proselytes to Heaven, carry'd on the Busyness of Hell; and from them and their impious Errors, have proceeded all the unnatural Conspiracies, and monstrous Opinions, that have been stirr'd up in this Island since that Time.

This pretended Zeal for the Conversion of England, made me gain Credit with the most learn'd and wise Men of the Order, who thought that by their ensnaring Contrivances, and alluring Promises, I might for Worldly Motives be persuaded, to forfeit my eternal Happiness, betray God, and serve the Devil, by covering under the shadow of Humility, the rankest Ambition; under the Vow of Chastity (as they do*) the most un-

* Vide the Letter of their General, *Gosvenus Nicel*, to the Neapolitan Jesuits, against the Vice of Sodomy.

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natural Lusts; with a show of Temperance all Manner of Debauchery and Lewdness; with affected Obedience, the most unruly Temper; and so by the outward Pretence of Heaven, bring over Proselytes to Hell.

Having thus trimm'd for some Tears, to the unspeakable Satisfaction of the greatest Politicians among them; Father Richard Plowden, who had been lately advanc'd, by their General Tamburini, to the Preferment of being Provincial, or Superior of the Jesuits in England, came from Rome to Naples, to this very Purpose, that he might perswade me to go over with the Pretender in the beginning of the late unnatural Rebellion in Scotland.

But all his Topicks would not do ; I being now fully convinc'd of the Falsity and Inconsistency of their Principles, and of the incredible Debanchery and Wickedness of their Practice, resolv'd to leave them, and obtain'd, tho' with great Difficulty a very honourable Patent (which I have by me), from the General Tamburini, and arriv'd in England, about the beginning of June last ; and in a few Days after, by the Advice and Approbation of an Eminent Divine, I made a publick Recantation of the Errors of the Church of Rome : I being fully convinc'd of their Falsity before I

came over; but more of this hereafter when I shall give, in a compleat Journal, a full and distinct Narrative of all that happened to me whilst I was a Jesuit, and since I came to England; which I would have done before this Time, had not the too great Modesty of my chiefest Patrons hindred me from mentioning their Names.

Now to return; the Reverend Father Provincial made to me at that Time the heavenly and Manrefian* Harangue (as they call it) of the Omnibus Omnia, or of the Omnia Munda Mundis.

It was first compos'd by St. Ignatius their Founder, but afterward greatly improv'd by Claudio Aquaviva, the Hero of the Order, and from him also it takes the Name of the Claudian Speech; it's altogether levell'd against the Christian Religion, and fram'd with the greatest Art and Skill to promote Atheism, Ambition, and any Thing but what is honest or good, by commanding

* This Harangue is call'd *Manrefian*, because (as Father Nolarci, Orlandini, Bartoli, and all the Authors of the Life of St. Ignatius of Loyola affirm) it was dictated to St. Ignatius by the Virgin Mary in the Grotto of Manresa, where he retir'd to do Penance for his most profligate Behaviour, whilst he was a Souldier.

their Missionaries to preach and propagate the Gospel of Christ ala mode, as we may call it, or according to every Persons Inclination or Disposition of Mind; and the better to recommend this Atheistical Doctrine, the good Ignatius pretends to derive it from Apostolical Authority, and audaciously affirms that this new Method of Preaching the Gospel suits with the Laws and Practice of Jesus Christ.

To Women therefore that are given to their Pleasure, the Jesuits employ all their Art and Topicks, to shew them how easily Christ pardon'd Mary Magdalen and the Adultress: To Merchants they propose the Example of St. Matthew the Evangelist: To Kings that of David; and to Men who make a bad use of their Wives, that of Abram. All these, and many more of such good Principles were practis'd by the great Xaverius, who is by them stil'd the Apostle of the Indies and China; as Father Daniel Bartoli reports in the History of the Jesuits Proceedings in Asia.

For he barefacedly affirms that the most holy Xaverius made surprising and unexpected Conversions, by espousing the different and various Inclinations and Desires of all sorts of Sinners, insinuating himself, and gaining their Affections miraculously by the good Use he made of the Omnibus Omnia.

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To confirm all this, he tells the Story of one Antony Gomez a Portugueze Merchant, who invited the Saint one Day to Dinner, and there being present at Table several of Gomez's Mistresses, the good Xaverius address'd himself to them in a very familiar and insinuating Way, by praising their Beauties, and by asking them many (as the Historian says) very pleasant Questions, but unbecoming (as I think) a Christian to mention.

All this was intended and practis'd by Xaverius out of true Love and Charity, as the said Author remarks, and as I do really believe; for true Love and Charity, by Virtue of the Jesuits Equivocations and Mental Restrictions, may signify the most profligate Vices, and express the basest of Actions, or Intentions at least.

St. Ignatius not satisfy'd to have prov'd this Doctrine from Holy Scripture (as he pretends) most evidently, he now goes on to shew that all the Romish Apostles, viz. Philip Neri, Francis of Salez, John Capistranus, &c. have follow'd this his Method in the Propagation of the Gospel. But more of this in the Introduction and Sequel of this History.

One Thing more I must acquaint the Reader with before I leave him, viz. that whilst I represent in this little Treatise the most strange

strange and unexpected Tragedy that ever was yet acted upon the Stage of Popery, for its Ruin; by laying open the present Misunderstandings and Breaches between the Pope and the Jesuits, of which little has hitherto been known to the People without Doors, and by which the Pope has been brought to an absolute Necessity of acting against Popery, there shall be no Partiality or Faction, and the Matter shall be carried on with the greatest Tranquillity and Coolness of Temper imaginable; I having no other Design in writing, but to expose Popery and its rebellious and mischievous Principles; to endeavour the Advancement of the true reform'd Religion, and to banish Infallibility out of this Kingdom, which owes all its Disorders and Distractions to Priestcraft, and to an affected Semblance of Popery. To prove all this I cou'd instance in a Thousand Things, but wave at present to draw the Parallel; and therefore I shall only say, as it were by the by, that it seems to me a very surprizing Thing, and to have somewhat of the miraculous, to hear Persons speak so much and so solidly against Popery, and expose it with so great Wisdom and Eloquence; and yet to see them at the very same Time, contributing with all their Power towards its Re establishment in this Island, by unanimously endeavouring to propagate,

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under the spurious Names of the Privileges, Authority, and Immunity of the Church by Law establish'd, the rankest Tenets, and most despotic Doctrines of the Church of Rome. For my part, I esteem such Persons greater Enemies to Church and State, than the most obstinate Papists; for they are hidden Enemies, who are always more dangerous than the barefacedly declar'd ones are; and were it not for them, the great Number of Popish Emissaries who are in this Island, wou'd infinitely diminish; for they do countenance and encourage Popish Priests, by espousing their most abominable and enslaving Doctrines: And whilst Romanists see their most arbitrary Principles so much propagated by pretended Reformists, they will never cease to trouble this Island, either directly by open Rebellion, or indirectly by sowing the Seeds of Discord and Division among the Clergy, about the compassing of which, to my certain Knowledge, they are very much now busied. In confirmation of all this, give me leave to tell you what I heard from Cardinal * Gualtieri's own Mouth, about the beginning of March, Anno 1716-17.

* Cardinal Gualtieri is the Protector of England, and the Pretender's great Friend, and his Brother, who now goes under the Name of my Lord Dundee, has been twice in England to negotiate for the Pretender,

who

who said, That now he had more Hopes than ever, of the Reduction and Conversion of Great-Britain ; and immediately after pronounced this Verse, and Observation,

Cedant arma Togæ concedat laurea linguae.

By their Fewds they will ruine themselves.

Every thinking Person can't but discern the Truth of what I have hitherto advanc'd in this Matter, if he do but compare this disjointed Talk of Cardinal Gualtieri with the present Breaches that are among the Clergy.

I speak so boldly and freely, because I have div'd into the very Bottom of Popish Principles, and know many of the Jacobite Stratagems, and because I can draw evident Conclusions from infallible Premises ; and by this Tract I only intend the Glory of God, and the Good of Souls, by rousing up many deluded Persons out of that Bed of Iniquity, or rather Lethargy, into which all Papists and Favourers of Popery are plung'd to the very Ears.

This History will also help every zealous Person to see with Clearness what vast Opportunities might be taken from the present Broils and Divisions of Popery, to produce something very advantageous to the true Protestant Religion, and thereby I hope will stir

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in them some more Zeal for propagating the true Gospel, which is almost infinite in the Sons of Darkness, and in the Workers of Iniquity. All I have to add is, a Challenge to my Adversaries, the Jesuits. But the Things I shall advance are so notorious, and shall be so well supported by the most evident Proofs, that I believe they will not take up the Cudgels, or have so Corinthian a Front, as to deny the Truths I shall deliver; if they do, then I shall strike home and discover abscondita tenebrarum & iniquitatis, the Secrets of Darkness and Iniquity. In the mean Time, I shall never cease to regret their Stupidity and Lewdness, and shall be always very earnest with the Author of all Righteousness and Knowledge, that he may be pleas'd to enlighten them, before it be too late.



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INTRODUCTION.



HE innumerable barbarous Schemes, impious Designs, and wicked Practices, that have been obtruded upon the World, by the famous Order of *Jesuits*, which the Reader will find, in the perusal of the following Sheets; and the bold Attempts, that the *Jesuits* have made to prove them to be the most Sacred and Canonical Part of the Christian Law, altho' invented only by them, for the absolute Subversion of Christianity, and levell'd at the entire Ruin of all Morality; will so embarrass the Mind of the Reader, that he will not be able to extricate himself out of the Labyrinth of Forgeries and Falshoods, without a minute Detail of the *Omnibus Omnia*, or a particular Account of

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of the corrupt Morals and false Ideas of Religion, that the Jesuits have so earnestly taught and maintain'd, even in the very Face of the Christian World.

By this Representation, as by a proper Medium, the Imagination will be prepar'd to receive, and the Senses to hear and see the prodigious Inconsistencies they propagate, and the atheistical Maxims that they practice in the Empire of *China*; for the Surprise would be too great upon the Mind of the Reader, from the naked View of such abominable Stratagems, and Infernal Contrivances, without a previous Knowledge of the *Omnibus Omnia*, which is the Pedestal or Basis of all their Priestcraft, and Antichristian Policy.

The Honour also of God, the Interest of true Religion, and the Reputation of sacred Scripture, demand this impartial Account, and secret Piece of History.

There is but one Way, whereby we can discover their Intrigues, and avoid the clamorous Revilings they have so often publish'd against their Adversaries, and are in Confederacy to do against those, who shall attempt to expose and ridicule their Doctrine of Probability; and that is, by making use only of some Passages taken out of their most celebrated Divines, learn'd Historians, renown'd Cardinals, and eminent Saints, whose Names I have set down in the Margin, that I may not be expos'd to the Censures and Sarcasms they have so often publish'd against Monsieur *Pascal*, the Author of the *Provincial Letters*, to whom with all their pretended Learning and Eloquence, they have never been able to make

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make any other more solid * Reply, than that he had only expos'd their Kitchen, and Dunghill or Stercorarian Authors, for so they call † Tamburino, Fagundez, Leedesma, Escobar, Bauni, Augustinello, &c.

The first of their Saints, I shall make use of, against them, is St. Ignatius of Loyola, the Author and Founder of the Order; who notwithstanding he endeavours to make ignorant People believe, that his Followers profess a severe philosophical Life, (who are retir'd from the World, that they may have a more uninterrupted Converse with God, and that they may spend their Days the better in Contemplation, who should renounce and abandon the World and its Maxims, and Politicks, and only glory in their Sufferings and Poverty) who I say notwithstanding all those Self-crucifying Doctrines, ‡ which are sometimes practis'd by Jesuits, only to amuse

* See the History of Cleander and Eudoxius.

† All those Authors are of no Note in the Society at present, because they had not Policy enough to put their Morals in Masquerade by Equivocations and Evasions.

‡ St Ignatius orders the Jesuits in his Constitutions, printed in the Roman College about the beginning of the last Century, (which are to be communicated to Men of a jesuitical Temper only, that is to say who can make a good use of them in deceiving the World) to affect sometimes Austerity, the better to carry on their real Designs; and orders the Superiours of the Noviceships to give by their Example some hint of this to the Youngsters of the Society; his Words are, debent Reatores & Superiores Tyrociniorum nostræ Societatis, dare ali-

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the ignorant World, takes a quite different Turn when he operates like the Second *Messias* (so the Jesuits call him) and sends his Apostles to preach the Gospel, and when they are entrusted with the sublime and secret * Knowledge of the *Omnibus Omnia*, which is their *Vaticum*, or *last Instruction*, then he orders them to comply, in the propagating of the Gospel, with every Person's Humour, and particular Way of Living, and to frame the Dictates of Christ, in a Condescension to worldly Inclinations; and that this their Method may not be discover'd, he orders them to make use of (*propter metum Iudeorum, id est Jansenistarum*) all sorts of State Juggles, Equivocations, and politick Stratagems, that Subtlety can compass, or artificial Forgery invent.

For these Things, says he, which ought to be natural to, and inseparable from us, we are become famous over all the World, and have gain'd more Credit in a few Years, than all the rest of the Monks and Fryars

aliquando junioribus primo probationis anno, quædam Exempla austерitatis, nimirum manducando in mensa humili, ministrando mensæ, & pedes discipulorum lavando, ut juniores etiam ab incunabulis videant, quales debeat esse postea, viz. apti ad omnia propter bonum Societatis nostræ, N. B. *the last Words of this most curious Doctrine.*

* St. Ignatius says that he prefers this Doctrine to holy Scripture, to the Writings of the Fathers, and to Apostolical Traditions. Hanc doctrinam præfero omnibus regulis, quæ adhuc datæ sunt Christianis. *Polanc. in vita Sancti Ignatii.*

since

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since the beginning of the World; * and he blasphemously maintains, even in Defiance of the express Words of holy Scripture, those Methods taught by him to be according to the Practice of the Apostles, and conformed to the Intention of our Blessed Saviour; were it otherways (continues he) we cou'd not excuse a Thousand of his Actions, viz. his great Friendship and Familiarity with *Mary Magdalen*; his Rebuking of *Martha*, by telling her, that *Mary* had chosen the better Part: on which Passage the Reverend Saint makes so lascivious a Reflection, that I'm ashame'd to insert it here; therefore I shall only tell you, to clear up the History, that he impudently says, that those Words, *Mary bath chosen the better Part*, may be understood carnally, and are very ingeniously †, tho' impiously, apply'd by that grave Saint, to the former part of *Magdal'en's Life*: Without this heavenly Doctrine (he proceeds) of the *Omnibus Omnia*, or *Omnia Munda Mundis*, how can we justify his absolving the Adulteress at so easy a Rate, by only ridiculing her Accusers? If these things

* Nolarci and Ribadineira say in the Life of St. Ignatius, Quod ille nullam aliam Consolationem in morte habebat, nisi cogitando quomodo Societas Jesu ab ipso instituta, modis Evangelio conformibus, sed a Monachis, ignoratis tanti quotidie ab omnibus estimabatur, & rationabiliter quidem hæc cogitatio ipsum tanto gaudio affiebat, quia Gregorius Papa decimus tertius ita sentiebat, & in Bullis suis ita decernebat.

† See St. Ignatius's *Meditations on the Festivals of Saints*, written by Father Polancus his Secretary, and conserv'd in the Archives of the Society as their chief Palladium.

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had not pleas'd him; (abominable Words!) how could he amuse himself, by conversing so long, and with so great Pleasure, with the Woman sitting upon the Fountain? Or how cou'd we apply to him these comforting Words, *Peccatores recipit*, as our Saint explains them, he loves Sinners.

These are sublime Doctrines, says he, and profound MysterieS, *qua non licet homini loqui*; which were reveal'd to me by the Virgin Mary, while I was in an Extasie, during eight Days at * *Manresa*, and which I value more than a Hundred Old and New Testaments; than all the Canons and Statutes of the Oecumenical Councils; and more than all the Primitive Bigotry, now only practis'd by Reformists and Jansenists. Why are we so in vogue in the World, and so much desir'd in the Palaces of Princes, as if they cou'd not live without us? Why does the Vulgar adore us? Noblemen respect us? and Magistrates grant

* *Manresa* is a famous Monastery of the Benedictine Monks in the Kingdom of Valencia, where St. Ignatius retir'd from Guipuscoa his Native Country. And very good Authors affirm against the Jesuits, that their Founder was first a Benedictine Monk, and that he took from them the Rules of the Society, and copy'd from a Manuscript of that Monastery, his ascetick Book of the Spiritual Exercise. The Words of Abbot Constantine a Benedictine Writer are; *Sanctus Ignatius, alias Eneco, ante Institutionem Societatis Jesu per aliquot annos in nostro Monasterio vixerat, & professionem ediderat, quæ omnia sunt manifesta serio considerantibus regulas Societatis Jesu, & exercitia Spiritualia, quæ Jesuitæ dicunt esse Divo Ignatio divinitus a Virgine Maria revelata, sed quæ ipse Ignatius furatus est a nostris constitutionibus & libris asceticis.*

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us Protection and Privileges? It's not that we are more learn'd, or serve the Church better than the rest of the *Regular Clergy*: No certainly, for the Orders of St. *Francis* and St. *Dominick* have spent more Blood in the Propagation of the Catholick Faith in a Day, than we can be able to do in an Age; neither do we live so austereley as they pretend to do! How comes it then to pass, that we are so powerful in the World, and so much courted and esteem'd by every Body, and they are so much neglected, undervalu'd, and vilify'd? The Reason is clear and evident; by our easy way of forgiving Sins, and by our liberally, and, as I may say, profusely dispensing the Grace of God, and the Merits of Jesus Christ, * which have been put in our Hands by his † Vicar on Earth, and by a perfect Intelligence of the *Omnibus Omnia*, we are made familiar to all Secrets, and Intrigues: by this we purchase Credit, Power and Authority, even with those that are out of the Pale of the Church, and amongst Hereticks. A poor Capuchin must

* See the Book call'd *Privilegia concessa Societati Jesu a Summis Pontificibus, printed at Antwerp.*

† In Bulla Gregorii decimi tertii concessa in favorem Societatis Jesu hæc verba habentur. In eminenti Ecclesiæ militantis fide, Constituti, sedulo meditamus, ut quæ ad fidei Catholice Conservationem, &c. Augmentum, a Prædecessoribus nostris, provide Statuta & ordinata sunt, indies magis magisque confirmantur atque augeantur. Et paulo post, Patribus Societatis Jesu concedimus facultatem ut ad libitum de meritis Christi disponant, cum ipsi scient, quæ magis Consentanea sint ad augmentum nostræ Apostolicæ sedis.

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wear a Hair-Cloath, fast and pray for many Years, before he can gain any Credit in the World; but we with our *Omnibus Omnia*, without more ado, are immediately saluted and welcom'd, even by them to whom we were unknown before.

With these Principles the great * *Xaverius* proselyted more to the true Church, than *Luther*, *Calvin*, and all the other Heresiarchs have perverted since the Beginning of the World. So far the Reverend, and heavenly inspir'd *Ignatius*.

I shall now bring upon the Stage the Three most eminent of the Order, viz. *Toledo*, *Bellarmino*, and *Pallavicino*, who all Three were made *Cardinals*, because they had wrote to the great Advantage and Honour of the Pope's Supremacy; and agree with a heavenly Sympathy (as Father † *Bartoli* says) in their Maxims of Preaching the Gospel, although they differ very much from one another in many very material Points of Faith; all of them openly affirming, that a true Minister of the Word of God, or an Apostle of the Society of *Jesus*, (for these two things are

* St. Francis Xaverius baptiz'd in one Day in the Great Mogul's Dominions (as Father Bartoli, with the rest of the Jesuits Historians affirm) 5037 Persons, and at the very same Time was assisting Daniel Perez's Wife, who was dangerously ill of an Apoplexy in the Kingdom of Paraguai. This miraculous Replication of Saints being a thing very common in the Romish Legends. It's here to be observ'd, that the second Place is 500 Miles distant from the first. See Bartoli, Sacchinus and Ribadineira.

† See Bartoli in the Life of Cardinal Bellarmine,

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synonymous) must consider, that in this present Age, the Reputation of Riches and Wealth, is that which upholds the spiritual Authority, and produces respect in the Minds of all thinking and wise Persons, for the *Sacerdotal Tribe*, as in the Primitive Times, it was maintain'd, fortify'd and encreas'd by Retirement, Self-Denial, and Holiness of Life. Poor Clergymen (*says Cardinal Bellarmine*) I must confess, are yet respected by some devout Women, and by Men of a crazy and inverted Brain, but are undervalu'd, despis'd, and laugh'd at by the Wise, and in the Courts of Princes, where the Rich are honourably receiv'd and esteem'd.

* Therefore since Riches are so serviceable to the Clergy, for the better carrying on of their secret Designs, and without which they can do nothing, a true Minister of the Gospel does wisely endeavour to acquire Wealth and Splendor by all Means and Stratagems, shifting always from one thing to another, dissembling, complying, and changing upon all Occasions; endeavouring to sail (by tacking about as Seamen do) with every Wind, never letting himself be known for what he really is, *viz.* a Man born entirely for his own Profit; but for what he wou'd seem to be, a Man of a very high Character, given to Hospitality, Frugality, and Abstinence.

* Bellarmine in his *Instructions to the Jesuits of the Kingdom of Naples, when he was their Provincial, and in a Conference between him and Father Bernard Realini, who will be very soon canoniz'd.*

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Thus let nothing be done without the outward specious Zeal of *Religion*; (for whatever carries the venerable Name of *Religion* with it, will surely gain Credit with the injudicious, or ill-designing part of Mankind, who want either Ability or Honesty to discover the Imposture) yet that must least of all things prevail with those of the Gown, who make always a great Distinction between the things they truly desire, and those they ought to do, by employing all their Cunning and seeming Piety towards the compassing of the First, but never putting themselves to any Trouble for obtaining the Second.

Thus the Court of *Rome* by pious Frauds, and by the slights of her Inventions, carries on her Credit and Reputation, giving to Kings and Emperors most bitter Medicines, cover'd with the Zeal of Religion and Righteousness; she makes the exteriour Shew of Goodness run in the sight of the Vulgar, without ever shewing the Source from whence it springs, as an expert Physician, who gives to his Patients the Pills of *Cassia* and *Antimony*, under the fair Appearance of *Gold*.

With these Arts of Policy new *Rome*, as well as the Old one, has made her self Mistress of the World, and has drain'd all Nations of their Wealth, to enrich her self: And this she has done, so much the more to the Surprize and Wonder of the World, because her Beginnings, and the Means she has used in carrying on those Designs, have been so different, and as it were contrary, to the End she pretended; she pretending, and procuring to arrive at Riches and Ambition, by

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the Means of Poverty and Self-Denial; and to frame and establish a Republick, according to the Rules of *Plato* and *Aristotle*, by the outward shew of Simplicity and Humility.

But some People will object, (continues the learned Cardinal *) that such Doctrines have no Foundation in holy Scripture. To whom I answer: That there are two infallible Rules of Christian Practice, *Scripture* and *Unwritten Traditions*; and that a great many laudable and necessary Rites and Customs have been retain'd and practis'd by the Church, even in the Times of her greatest Purity, that were only built upon *Unwritten Traditions*, and not at all warranted by the apostolical *Writings*, or the Books of sacred Scripture.

He instances in the Sign of the Cross, turning towards the *East* in Time of Prayer, standing at Prayer upon the Lord's Day, the trine Immersion in Baptism, the Christian Confession of Faith, &c. All these, he says, were deriv'd from a mystical conceal'd *Tradition*, that was not committed to writing by the Apostles, lest the Commonness of it shou'd bring it into Contempt, and for fear it shou'd come into the Hands of Infidels, that were not allow'd to be acquainted with such sublime Traditions and Revelations; not unlike unto that which was communicated to our Founder *Ignatius*, by the Virgin *Mary*, in the Grotto of *Manresa*, on which all the Do-

* Vid. *The Conference between Cardinal Bellarmine and Father Realini, and moreover his Letter to Father Spinelli,*

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Doctrines I have hitherto advanc'd are grounded. And then he concludes, That if any one rejects these Doctrines of Saint *Ignatius*, because they are not supported by Scripture, at the same Rate, and in the same manner, they must lay aside all other unwritten Traditions, since the Maxims I have laid down are built upon as good Authority as the standing at Prayer upon the Lord's Day, the Confession of Faith, the trine Immersion in Baptism, and a Thousand other things practis'd in the *Romish* Church: For whether we have the Law of Christ from his Apostles in Writing, or from his Mother by Revelation, as St. *Ignatius* had his Constitutions in the Grotto of *Manresa*, it is always the Law of Christ: But these Doctrines must be handled very tenderly, and like Mysteries carefully lock'd up, and never expos'd but with cautious, ambiguous, and obscure Expressions; for there are a great many Free-Thinkers, and profane Persons even amongst Christians, as *Jansenists* and *Reformists*, who will ridicule them.

Therefore those of our Society, in concealing these Mysteries, must with all Diligence obey our Saviour; who commands us not to give that that is holy unto Dogs, neither to cast Pearls before Swine, lest they trample them under their Feet, and turn again and rent them. So far the eminent *Bellarmino*.

Cardinal *Toledo* of the same Order adheres to the abovemention'd *Ignatius* and *Bellarmino*, in this complicated Strain of Ignorance and Folly, as well as Profaneness and Blasphemy; for he affirms, with the Professors of *Helchesism*,

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setism, mention'd by *Eusebius*, I. 6. cap. 28. that it is lawful to deny with the Mouth, what one believes with the Heart; and ridicules the *Benedictine Monks* and *Recolet Fryars* (who are without doubt the most deserving, both for Piety and Learning, of the Popish Clergy) for want of this oral Condescension; and says, that with their rustical Moroseness and ungenteel Management, and by their preaching Morals, according to Scripture and the Maxims of Primitive Times, they contradict evidently, and go against the Practice of the infallible Church of *Rome*, which according to him is the Mother of all Polity, Religion, and Learning.

He calls the Doctrines of the holy Fathers, that are objected by the *Jansenists* to those immoral Proceedings of the *Jesuits*, imaginary Whimseys, only sought by People that are push'd on by blind Zeal, and fill'd with extravagant Conceptions of an inverted Brain, and who are enslav'd to vulgar Opinions, and know nothing of true Wisdom, nor have any understanding of Church Government, and consequently of those who are the very Plague of publick Tranquillity and Ecclesiastick Power, and have prov'd in all Ages very dangerous and prejudicial to the Church of *Rome*.

And although all *Jesuits* make a solemn Vow of *Poverty*, he positively affirms, that nothing will prove more destructive to their Society than *Poverty*, and consequently cautions all the true Sons of *Ignatius*, and Lovers of the Order, against it; by telling them, that they ought to nourish an Abhorrence of

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it in their Minds, and use their utmost Endeavours to avoid it; they therefore that are zealous, and say, that, according to the canonical Law, the superfluous Riches, and a third Part of the Goods of the Order, ought to be given to the Poor, are the greatest Enemies to the Society of Jesus; and maintains, that to do so were to act contrary to the plain Words and express Commands of the holy Scripture, *Facite vobis sacculos*, and even to Christ's Institution. And if any of the Society of Jesus has the least Scruple in this Matter, he says, he may be easily absolv'd by virtue of a Bull granted by Pope Paul the Third, in this as well as in any other Case whatsoever. I shall here insert the Bull for the Reader's greater Satisfaction, the Title whereof is this;

Facultas absolvendi nostros ab omnibus, tam ad materiam paupertatis spectantibus, quam ad omnem aliam materiam. Si qui sub obedientia Societatis degunt, possunt absolviri per praepositum Generalem, & alios quos ipse deputaverit, ab omnibus peccatis ante vel post Ingressum Societatis Commissis in materia paupertatis, & ab omnibus Ecclesiasticis, & Secularibus Sententiis, Censuris, & Pænis, a Jure vel ab homine latis, & possunt nostri Confessarii uti hac facultate, quotiescumque opus fuerit ad manus Societatis nostræ Augmentum. Paulus Tertius in Literis Apostolicis, pag. 40. & seq.

He approves also, that the Goods of the Order be employ'd in maintaining the Splendor, Lustre and Magnificence of their Colleges and Churches; pretending that it is by such Means that *Mahometans* and all sorts of *Infidels* may be brought over, and as it were

were drawn to the Christian Faith ; and the better to bring in Pagans, and preserve to the Romish Church those that are already of it, the Society of Jesuits should rouze up Delights and Pleasures, affect Pomp and Grandeur, that the World may be the easier undermin'd, vanquish'd, and overthrown with its own Weapons.

The better to compass this main Design, (*Toledo continues*) the true Emissaries of the Society of Jesus ought to make it their great Business to countenance every Thing, that can favour this their chief Aim, and to endeavour by the Assistance of pious Frauds, and Equivocations, to carry on the Credit and Reputation of the Order, and to adapt their Morals suitably to every Person's Temper: Thereby gaining the Affection of Pious Men, with austere Morals, and a seeming Holiness of Life ; of Those that are given to the Things of this World, by preaching the Doctrine of *Probability*, which serves to caress the Passions, and flatter the Senses ; that so we may by the one Way or the other, make all the World hang at our Beck, and act as we propose and direct, for that is the chief Basis of our Grandeur, and the only Stratagem wherewith we bring over so many Hereticks to the Church of *Rome*. This Doctrine has not only been prov'd very solidly from Scripture, Tradition, and the Practice of other Saints, by our Founder *Ignatius*, but has been confirm'd by many Popes ; for *Paul the Third*, *Gregory the Thirteenth*, and *Julius the Third*, have even allow'd us by their Bulls to become Hereticks, and Schis-

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Schismaticks, with a good Intention, and for the greater Advancement of the Holy Faith. To prove all this, I shall here insert a Bull which is to be seen in a Book call'd the * Privileges of the Order of Jesuits, bearing this Title, *Facultas absolvendi nostros ab Hæresi, Apostasia, & ab omni alio Crimine contracto propter bonum Societatis nostræ, & utilitatem Sanctæ sedis Apostolicæ.*

Possunt Superiores nostri Ordinis, & quos ipsi delegaverint in partibus Ultramontanis degentes, absolve nostros Ultramontanos, sibi subditos, & dispensare cum eis, quoties opus fuerit, a relapsu in Heresim, aut Apostasiam, aut in quodvis aliud Crimen, quoties, inquam, opus fuerit, propter bonum Societatis, aut utilitatem Sanctæ sedis Apostolicæ & eorum pœnas a jure Constitutas, commutatas augendo vel minuendo, pensatis qualitate quantitate aliisque debitum Circumstantiis, &c. The Bull ends with the following very remarkable Words, Hæc Facultas communicatur omnibus nostris Superioribus, & aliis Confessariis quibus ipsi judicaverint.

The English of which is this, that all the Superiors of our Order, and those whom they shall be pleas'd to appoint, have got Power from many Popes, not only to absolve all those of our Society, who for the good of the Order, and for the better propagating of the Holy Faith, have become Hereticks or Schismaticks, or have committed any other

* *Vide Compendium privilegiorum & gratiarum Societatis Jesu, typis datum Antverpiæ apud Joannem Meurium 1657.*

Sin whatsoever; but likewise they may dispense with them, and give them leave to do it lawfully for the future, N. B. as often as they think that the Good of the said Order, &c. requires it. With these Doctrines * (*Toledo goes on*) we supplant, oppose, and overthrow our Enemies; and by this secret Condescension, there is not a Country in Europe, where our Interest is not great, and our Friends and Adherents many; for let the *Jansenists* and *Reformists* say what they please, it was never the Intention of our most gracious and bountiful Saviour Jesus Christ, to abolish and root out our natural Inclinations, Lusts, and Passions, and destroy that Concupiscence he has created us with, whereby we are always inclin'd, and endeavouring to give a loose to want of Shame, and fulness of Desire; otherwise he had confirm'd us in Grace, or listed us among Angels, which he might easily have done. But our most gracious and merciful Redeemer, knowing our Frailties, and in order to make us capable of enjoying our Pleasures here, and everlasting Happiness hereafter, has provided us with a most powerful Antidote, and strong Remedy against all Vices; for a learn'd, sweet, moderate, and expert Confessor can forgive more with lifting up his Hand, and in a Moment, than we have been able to transgress in many Years.

* *Toledo in his Harangue to the general Congregation of Jesuits,*

A little Hint of these favourable and christianlike Doctrines, and probable and gratifying Opinions, in the Chair of Confession, where Discourses ought to be more open, and Reasonings more taking and familiar, is more acceptable, especially to the fair Sex, than a Piece of *Brockade*, or a Present of the most precious Jewels in the World; and they will not be wanting to be superfluously and magnificently liberal to such a lovely and charitable Disposer of God's Goodness's, and Mercies. With this prudent Condescension of Morals, and great Oeconomy of Opinions, did our great *Ignatius* purchase not only the Fortunes, but also the Hearts of the most Beautiful and Richest of the fair Sex.

These are the uncommon, and infallible Means, which make both Innocent Virgins, and experienc'd Widows, croud to our Churches, Chapels, and Confession-Seats, for Help and Comfort, as the Lame to the *probatick Pond*; and which causes ignorant and interested Monks, who don't know either Vice or Virtue, to make it their Business at all Times, and upon all Occasions, to cry down and exclaim against our Morals; and turn true Prudence, and the Quintessence of Evangelical Maxims, into Scandal and Contempt: But all this Rivalry and Opposition from such malevolent and envious Adversaries, proceeds only because they are so slighted and undervalu'd in the World (at least among Men of good Sense and Understanding) for want of such favourable Opinions, and pleasant Stratagems. But the *Latins* have

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an admirable Admonition comprehended in two Words, and which is very suitable to my present Discourse, (*nequid nimis*), by forbidding me to indulge my Inclination in expatiating too much on the present most delightful Subject, and by calling me to do Justice to the *Theatines*, * who by espousing our Principles, and embracing our Morals, make no less Figure in *Italy*, *France*, and *Germany*, than we do; by these Means they know very well how to fit and accommodate the Laws of the Gospel to every Person's Temper, and Inclination, and comprehend very well, that Regard must be had to the *Dregs of Adam*, they being evidently persuaded, that it is a Maxim that does not hold always true, *viz.* that *Evil is not to be done that Good may come of it*, and knowing very well, that the present Method of propagating the Gospel must be suited to the present Circumstances of different Persons, and their Frailties, and also that they must be so govern'd in their Spiritual Concerns, as God and Nature made and sent them to enjoy this present Life. So far the wise *Toledo*, who was Preacher for many Years to Pope *Clement the Eighth*; and by him was made Cardinal, for these his Sound Doctrines.

* The Order of Theatines was instituted by St. Cajetanus, and take their Name from a Town in the Kingdom of Naples, situated in the Province of Abruzzo (about ten Miles from the Place where Ovid was born) call'd *Theate* in Latin, and *Chieti* in the Italian Language; their Congregation is very numerous in the said Kingdom.

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Cardinal Pallavicino carries Things yet farther, and in a Letter * to the Jesuits in China, says, that we (the Jesuits) may thank God, that the greatest Part of the Monks and Fryars are not so enlighten'd, and studious to advance their Fortunes, and to aggrandize their Families, as to gain Followers by acting according to the Dictates of these Principles, and prudent Reflections; for if Things went so, and if their Eyes were open'd, (*quod Deus avertat*) we should not pass our Days in so great Favour, Plenty, and Applause, nor would we be so distinguish'd from the common Level of Seminary Priests, Curates, and other ignorant Clergymen, and rigid Jansenists, who very impolitickly for themselves, endeavour to reduce the Discipline, and Laws of the Catholick Church, to the primitive Purity, and Observance of Canons, made I may say when she was in her Infancy, and which are so full of ridiculous Stuff, and indigested Pedantry.

It is a wonderful Thing (he continues) to see so many, so blindfolded, and ignorant, that they do not comprehend the great Necessity there is, to make the Laws, and Customs of the Church more Cherishing and Complaisant, she being now of a riper, more discreet, and advanc'd Age, and looking more after the Art of raising herself by ma-

* Cardinal Pallavicino, who was Confessor to Pope Alexander the Seventh, in his Letter to the Jesuits in China, who at that Time were much oppos'd by the Dominicans in their Morals.

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king the *Crown* bow to the *Mitre*, and the *Sword* submit to the *Pastoral**, contrary to the ignorant Practice of primitive Times.

They are Hereticks who abhor Innovations, and give themselves up to be govern'd only by the Laws and Statutes of former Ages, absolutely denying every Thing they do not find in sacred Records; but wise and learn'd Catholicks know very well, (at least they ought to do) that all Societies, and Assemblies, howsoever strict and severe they be at the beginning, change as Bodies do, and consequently, that they ought to be govern'd according to their *Age*.

In the like Manner, the Church is to be govern'd, and the Ecclesiastick Power maintain'd and encreas'd by other Methods, in a more polite and refin'd Age. Therefore what People enslav'd to vulgar Errors, and Opinions, call heinous and intolerable Corruptions, is the most refin'd (even above human Capacity, and Policy) Conduct of Ecclesiastical Affairs, and Spiritual Government; so to talk of *Reformation*, is nothing but vain and insignificant Prattle, distorted Sentiments, and heretical Opinions, of those who by the Instinct of Satan contrive, and endeavour to carry on the total and irreparable Ruin of the *Church*. This may serve as a full Answer to all their frivolous Arguments, fetch'd from

* The *Pastoral* is a long Silver Staff, which the Bishops carry in their Hands when they are in their Pontificals, and with which as the Popish Legends tell us they have defeated Armies.

Authority, and primitive Practice, against our Morals ; and makes it needless for me to proceed to a particular Examination of them, viz. that they are our Doctrines, and that many Popes have confirm'd them, and have prohibited all Persons, of whatsoever Dignity, or Employment, to impugn or contradict them ; to prove all this he produces many *Bulls*, one of which (it being very material) I shall insert, as follows.

*Interdicitur Disputatio vel
Impugnatio nostri Instituti.*

Omnibus cujuscunque gradus, Status, & præminentia existant, præcipitur in virtute sanctæ obedientiæ, &c. sub pœnis Excommunicationis latæ sententiæ necnon inhabilitatis ad Officia, & Beneficia, secularia, & quorumvis Ordinum regularium eo ipso absque alia declaratione incurrendis, sedi Apostolicæ reservatis, ne Societatis Institutum, Constitutiones, Doctrinam, aut Constitutionem ipsam quam Bullam, præmissorum occasione Gregorius decimus tertius octavo Kalendas Junii, 1584, aut quemvis hujus vel supradictorum omnium Articulum, vel aliud quidpiam supradicta concernens quovis disputandi vel etiam veritatis indagandæ quæsto colore, directe vel indirecte impugnare vel contradicere audeant. Gregorius decimus tertius in eadem Constitutione, pag. 237 & 238. & paulo inferius.

Districtius prohibetur ne quis five extra five intra Societatem glossas vel Scholia ulla, super instituta, doctrinam Jesuitarum, constitutionibus Privilegiis ac aliis contentis in Constitutione Gregorii decimi tertii edita octavo Kalendas Junii 1584,

1584, facere; vel ea nisi quantum verba sonant interpretari, aut de eis disceptare, seu scrupulum cuiquam injicere, vel in Controversiam aut dubium revocare audeat quoquo modo, nec glossas, aut Interpretationes, sive impressas, sive scriptas, ad id pertinentes legere, docere, aliisve tradere, vendere, vel apud se retinere præsumat. Gregorius decimus tertius in eadem sua Constitutione, pagina eadem.

Therefore (*Pallavicino* continues) if these Decrees be genuine, indisputably Sacred, and Apostolical, as all *Roman Catholicks* must acknowledge them to be, it's needless to oppose the Custom of primitive Times to them; for ancient Custom unless warranted by Scripture, or confirm'd by Papal Authority, is good for nothing; seeing the older any Error is, the worse it is: For as the learn'd *James Linez*, Second General of our Order well observes, all Hereticks endeavour to derive their Errors from their Ancestors; so that this way of arguing is so far from corroborating the *Jansenists* Opinions, that it adds to their Guilt; and is so far from supporting the Credit and Authority of their Doctrines, that on the contrary it affords us a remarkable Proof, that they are in Confederacy with those, who have always sought after the Ruin of the Catholick Church; for in all these Things, it can be easily prov'd by consequential Arguments, by rational and legitimate Deductions, that the present Endeavours of the latter are parallel to those of the former.

Afterward he * proceeds, and barefac'dly affirms, that the first Oecumenical Councils understand nothing of Church Government, with their unlearn'd Simplicity or rather holy Stupidity : seeing that even the gentle Reformation made by the Council of *Trent*, is despis'd by the Pope and Cardinals, who daily and hourly dispense with its Canons, and thereby undervalue its Decisions ; they judging (contrary to the express and most authentick Decrees and Sanctions of the said Council) that the great Sums of Money given for the Purchase of Dispensations, for the pardoning of the most impious Transgressions, † and abominable Enormities, they judging it a very lawful Reason to despise such Canons ; because the Money that comes to *Rome* by such Dispensations, is absolutely necessary, for maintaining of those that are call'd to the Priesthood, and other sacred Functions, instituted by the infallible Authority of the Popes, for the Conversion of Souls, who solely are call'd to such Employments, for the hope of Wealth and worldly Greatness. Their Vocation, and that which animates and wakens their Zeal, springing from the Hope cherish'd by each individual of the Clergy, of becoming a Bishop, a Cardinal and even a Pope.

* Cardinal Pallavicino in his Controversies, which go ordinarily under the Name of an Appendix to Belarmino.

† Sodomy, Simony and Sacrilegious Incest.

‘ Thus

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‘ Thus according to the Opinion of those
‘ learn’d Jesuits, and Cardinals, Ambition,
‘ Simony and Avarice, are the only Spurs and
‘ Incentives that quicken and excite Men to
‘ the Glory of God and Service of the Church.
‘ Consider then, pious Reader, what Emolu-
‘ ments can be expected for the Advance-
‘ ments of a self-crucifying Faith, from Peo-
‘ ple that are only mov’d to become Ministers
‘ of the Gospel, and consecrate themselves to
‘ God, by Pride and Luxury ?

‘ Nevertheless the Popish Controversists †
‘ are not ashamed to own, and confess, that
‘ by the Zeal of such Ministers the Pope has
‘ obtain’d an unbounded Sovereignty over
‘ all the Kingdoms of the World ; exceed-
‘ ing in Power and Majesty those of tempo-
‘ ral Princes, by how much the more the Soul
‘ is valuable than the Body ; and by their In-
‘ dustry, and Stratagems, he has erected to
‘ himself an absolute Dominion over the Con-
‘ sciences, (as they pretend) of all Man-
‘ kind.

Such are the Allurements (Cardinal *Palla-*
vicino continues on) and Contrivances of the
Church of *Rome*, that it’s no wonder to see
her bring over to her Communion so many
Proselytes daily ; for our Doctrines are so
wisely fitted, and judiciously confirm’d to the
different Humours, and various Inclinations

† Pallavicino in the abovemention’d Appendix, Car-
dinal Baronius in his History of the Church, and in the
Life of St. Philip Neri, &c.

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of Mankind, that it's impossible not to swallow the Bait, or to be able to resist the Temptation.

This Consideration made *Philip* * the Second King of *Spain*, and *Henry* the Fourth of *France*, prudently conclude, that Princes, who were not *Roman Catholicks*, were meer Fools, because in that Communion, say they, a Man for a little Money, may infallibly enjoy all Pleasures both here, and hereafter. And for this Reason also both of them were so addicted to the Apostolick Chair, that they may be very truly stil'd the *Heroes of Popery*; the *First* because, he caus'd to be put to Death in *Spain*, and in the *Low Countries* ‡ above Two Hundred Thousand Hereticks. † The *Second* because he restor'd again to the Unity of the Holy See, one of the most potent Monarchies of the World; and our Holy Mother the Church was so grateful and condescending to both of them for these their good Services, that they needed no more but to open their Mouths, for the obtaining of any Suit, or Request, from the Court of *Rome*; all sorts of Dispensations and Favours running out with a full Torrent towards them, many Times even preventing their Demands:

* Philip the Second in his Letter to Pope Pius the Fifth; and Henry the Fourth in a Conference at Fountain bleau.

‡ In the Time of the Duke of Alba's Administration in Flanders, and by Cardinal Granvela's Instigation in Spain.

† Henry the Fourth submits to Pope Clement the Eighth.

Gregory the Thirteenth declaring *motu proprio*, the Son of King *Philp* capable of inheriting the Crown of *Spain*, tho' born of a Marriage abhor'd by Nature, prohibited by God, and disapprov'd by the whole World. And Pope *Clement the Eighth* allow'd *Henry the Fourth of France*, to marry *Mary of Medicis*, Daughter to the great Duke of *Tuscany* during the Life of *Margaret* his first Queen, of the Family of *Valois*.

If the abovemention'd Popes (he continues on) had operated and govern'd the Church, according to the Maxims of the first Centuries, they could never have been so liberal, and obliging to their Benefactors; nor could *Gregory the Second*, in the eighth Century, have ever made himself Master of *Rome* without the then new, but well-grounded and truly Apostolick Doctrine, which renders it not only lawful, but also meritorious to rebel against Kings, and Emperors excommunicated by the Church.

By the same Principles were those religious Princes of *France*, *Charles Martel*, *Pipin*, and *Charlemaigne* brought to assist the Popes, against the *Lumbards*, and to give to the Church the greatest Part of the Lands she now possesses in *Italy*.* The profound but modern Doctrine of the Church's Power, of shutting the Gates of Heaven, and opening those of Hell by her *Anathemas* or Excommunications, and of delivering People out of *Purgatory*,

* The Kings of Lumbardy for many Years were Masters of all Italy, and lost their Dominions by the Treachery of the Pope.

by her Indulgences ; these Doctrines together with her constraining Peoples Consciences to an exterior Worship, which they inwardly abhor, and the punishing more severely the Breach of one of the Pope's Orders, more severely, I say than the Violation of all God's Commandments ; are Things that oblige whole Nations to forget the Obedience due to their lawful Sovereigns, and to prostrate themselves at his Holiness's Feet.

By these Principles, and by our claiming an unbounded Authority, and maintaining it with so great Courage, we have gain'd so much Authority with the * wisest of the reform'd Clergy, that we are in no small Hopes at present to see very soon those apostolick Lovers of our Doctrines, and the Heroick Promoters of Church-Authority, even beyond † what we can pretend to, to see them, I say, openly become one Flock with us, and restor'd again to the Unity of their Holy Mother (as they themselves acknowledge) the Roman Catholick Church.

There-

* Cardinal Pallavicino says in his Additions to the true History of the Council of Trent, that all the Laudean Faction are more for Church Authority than the Papists.

† Cardinal Pallavicino says that those of the Church of England give more infallibility to the Church than the Papists do, because Papists do not agree how or where to place the Infallibility, and because they call the Church cardo & Conservatrix fidei Apostolice ; relating likewise a Piece of secret History, which he says is taken from Letter of the said Archbishop Laud to the Pope, and is conserv'd among the Manuscripts of the

Therefore the better to compass those our Wishes, and cherish more and more our Hopes, all those of our Society, who under pretence of propagating the Gospel, go to those Islands, where, by the Grace of God, and our successful Endeavours, many of the Gown understand so well the Maxims of true Religion, which is founded upon Arbitrary Power, and unlimited Dominion, must know as well as their *Pater Noster*, or *Ave Mary*, the following most remarkable and profitable Histories, viz. how *Gregory the Second* excommunicated as an ungodly Prince, *Leo the third Emperor of Constantinople*, and how he continually rais'd against him one Rebellion upon the Neck of another, by absolving his Subjects from their Oath of Allegiance to him, and thereby making the City of *Rome* rebel against him; and how he never left persecuting him till he had fix'd upon his Imperial Neck the Clergy's Collar.

How the *Bishops of France* by their Intrigues and Stratagems, *Anno 327*, dethron'd *Chilperic the Second*, and afterward *Clorarius*, and made *Pipin* to be chosen in his Place, by uttering that worthy and never enough prais'd Sentence, viz. that it was more lawful and convenient that he shou'd be King, who did the King's Duty, in serving the Church, than he that did it not.

Vatican Library, viz. that if he had not been barbarously and unexpectedly murder'd he had declar'd for the Church of Rome.

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How Pope *Leo* the sixth after the Death of *Charlemaigne*, decree'd that Emperors and Princes had nothing to do in Church Affairs, and so withdrew himself and the rest of the Clergy from the Subjection and *Slavery* (as he calls it) of secular Powers.

How following * Popes yet of a more heroick and priestly Temper, not being contented to have destroy'd the insupportable Tyranny of the *Roman* Emperors over them, desir'd a Compliance and Submission of all the Princes both Spiritual and Temporal to themselves; and did declare it a fundamental Article of Catholick and Apostolick Faith, that Temporal Princes, of whatsoever Character or Dignity they be, may be depos'd by the Authority of the Church, at the Pope's Pleasure, and did condemn all those as Heretics, who did not unfeignedly believe this witty Principle of true Orthodox Faith, or did not act accordingly. All which is prov'd by a Bull of Pope *Boniface*, the Eighth. *viz.* *Infallibili autoritate, nobis a spiritu sancto divinitus communicata, omnes & singulos utriusque sexus, excommunicatos declaramus, qui non firmiter ac inviolabiliter crediderint nosiram auctoritatem super omnes principes Terræ, in iis excommunicandis, & ad libitum deponendis. Bonifacius Octavus & alii ante ipsum Pontifices.*

* Boniface the Eighth, Gregory, Leo the Sixth and Seventh.

How by the very first Essay of this Doctrine reduc'd to Practice, Pope *Hildebrand* or *Gregory the Seventh*, depos'd that mighty Emperor *Henry the Fourth*, commonly call'd the *Bavarian*, for denying to acknowledge his Supremacy in spiritual and temporal Affairs; and humbled him so, that he was oblig'd with his Empress and little Sons, to attend three Days and three Nights barefooted at the Pope's Gate, before he cou'd get Admittance, or be absolv'd. By these Histories and a perfect Comprehension of * *Suarez's Book*, written in Favour of the Pope's Supremacy, and adhering to, and following the Directions of the Reverend and most deserving Fathers, † *Parsons*, *Campion*, and *Gerrard*, our Emissaries will gain Credit in *Great Britain*, and ingratiate themselves with those that bear a great Sway in the Church, and by their Protection and Favour are made able to carry on their true but secret Designs; for it's reasonable to think, and it is obvious to every one's Capacity, that those wise and learned Prelates, who stick so much to their Ceremonies, and plead so strongly for Infallibility, desire most earnestly to make Imperial Crowns stoop to the Mitre, and to raise the Ecclesiastick Authority as high as it has been

* *Suarez*, a Spaniard, one of the chief Divines of the Order of Jesuits, wrote a Book in King James the First's Time, against the Rights of Princes; which by the King's own Order, was burnt by the Hand of the publick Executioner.

† Father Parsons was the first of the Order of Jesuits that ever came to England.

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in former Times, in that *quondam* most holy Island.

After that Cardinal *Pallavicino* has given us an Account of the different ways of keeping up the Papal Grandeur, and how the *Jesuits* should behave in *England*, he proceeds to tell the *Jesuits*, that what is calculated for one Country, suits not always with the Genius of another; therefore since our Doctrines are design'd to please all Persons, and for the propagating of our Fame in all Countries, doubtless they ought to be purg'd of all those Non-Essentials, which may interfere with such Purposes. Now because I have heard from Persons of very good Credit, that our Emis-faries in *England* and *Holland* are not so well relish'd, because of their too great Affection to the *French* King; they ought not to meddle with such things, but by Commission from the Father-General, and under the Correction of such immediate Superiors as he is pleas'd to appoint; who certainly ought not to leave a Matter of such Consequence to hazard, or to the Management of those who have liv'd long enough, and well enough in foreign Countries, not to be much acquainted with our *English* or *Dutch* Affairs, considering that the first Notice of such things makes the greatest and most lasting Impressions. These few Considerations, together with some others (too long for my weak Head to explain at present) have always withheld the wisest Men of our Order from being prone to concur with any Faction that did not serve our own Interest.

And

And hence it is, that as they never presum'd to dislike either St. Peter or St. Paul, St. Jerom or Augustine, for either Branch of their disagreeing Opinions; so they never contain'd an ill or good Thought, either of the House of Bourbon, or of the House of Austria, for any Difference of Sentiments which was between them, which did no ways concern the good of our Order, by which they have been displeasing to neither, they never owning themselves open Favourers of any Party, that so they might the better promote their own Affaiks. This Policy I recommend to those of our Society above all other Things, for thereby we shall be able not only to resist, but likewise to overcome the Jansenists, our inveterate Enemies; for if the House of Bourbon and that of Austria be for us, *quis contra nos, who can be against us?*

Afterward the abovemention'd Authors, viz. Ignatius, Bellarmine, Toledo, and Pallavicino, unanimously conclude, that as some of these Principles are the very Fundamentals of true Religion, the very Soul of all true and experienc'd Clergymens Actions, and the only Upholders of their Stratagems, they shou'd with all their Power, not only maintain them, but also endeavour to enlarge them. For thereby the Church will be always respected by Princes even of the highest Station and greatest Prerogatives, and will be render'd capable both with Armies and Fleets, to resist and overcome the tyrannical Proceedings of barbarous Kings, and to make the unruly Hereticks of England and Germany tremble, and humble themselves under her Yoke,

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Yoke. Now although the very Thought of maintaining the Authority of the Church and the Credit of our own Order, by other Means than what have been hitherto prescrib'd, is as chimerical and ridiculous, as to perswade the Clergy to live upon Acorns ; yet our Candidates must use great Address, in concealing those Mysteries from the Unlearned Part of the World, and from People of slender Politicks ; and therefore we must never let them know that all our Endeavours , how differently soever they seem to tend, center only in that one individual Point, *viz.* the gaining of Power, Credit, Riches, and Dominion ; otherways we shall undo all at once, by exposing those sacred Mysteries to the rude and imprudent Attacks, not only of the Laity, but also of some Ecclesiastick Animals, who will be check'd at the very View of the secret Measures we take in carrying on and advancing our Grandeur, and will explode those Doctrines as spurious and Apocryphal, and as things neither foretold or typified in the Old, nor mention'd in the New Testament, and contrary to the receiv'd Practice of the Primitive Church.

Nevertheless the vain Imaginations of such blind Zealots, whose Designs are only abstracted Ideas, lovely in Contemplation, but not practicable at present, mult occasion to us no Despondency, seeing the Age we live in at present is of so corrupted a Taste, that the most religious and uncontrovorted Maxims of the Church will be infallibly misrepresented by some, who make the holy Scripture and human Reason the only Rule and Stand-

Standard of their Belief; for unless they allow those our Doctrines to be Orthodox, they must suppose that our Lord left his Church unprovided in the most principal Concern of all, by not giving her Power to make Laws, by which she was to be govern'd in after Ages.

But let it suffice to have spoken thus much of Jesuitical Policy and Morals, which are things absolutely necessary to be known by all those who truly hate, and sincerely desire to avoid them.

Now a Word or Two of my own. In the perusal of this little Tract, there are two things seriously to be observ'd.

1st. That the *Jesuits*, and all those who under whatsoever Pretence, espouse these their Morals, have done more Mischief to the Christian Faith, than all the Pagan Emperors, who endeavour'd to abolish it by the Means of Cruelty and Persecution; for as an inconclusive Argument brought in Defence of the Christian Religion, injures that Truth which it pretends to establish; so the *Jesuits* by mixing Forgeries and Inconsistencies with the sacred and apostolical Truths of the Gospel, give Atheists and Idolaters cause to blaspheme, and to dispute the Authority of the same.

2dly. That it can't be imagin'd how far the Violence of our corrupt Desires will carry us towards our own Deceit and Ruin, in the pursuit of what we wish for; if it be not conquer'd in due Time by supernatural Aids and Assistance.

For

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For surely the greatest Enemies to Popery, could never have painted it with more dark and unseemly Colours than those above-mention'd Saints and Cardinals, who pretend to praise and propagate its criminal Maxims, and excuse or vindicate its Disorders and Inconsistencies.

Whosoever therefore intends thoroughly to know, and thereby to abhor Popery, let him read the Works of *Ignatius*, *Bellarmino*, *Toledo*, and *Pallavicino*, whose pretended Apologies are more severe Invectives against the Practices and Morals of the *Romish* Church, than all that has been said by the Reformists.

This serious Consideration of *Bellarmino's* Polemicks, makes the wisest of Papists conclude, that he was no Enemy to the Reformation in his Heart; otherwise (says Cardinal *Peron* *) he would either never have stated the Question so fairly in favour of Heretics as he does, or he would have answer'd more solidly their Objections.

This Consideration oblig'd also Pope *Paul the Fifth*, to command him to make a publick Declaration of the *Romish* Faith † a little before he dy'd; which he absolutely deny'd to do, saying, *Opera mea*, (meaning his Polemicks) *Testimonium perhibent de me*, that, his Writings were a Testimony of his Faith.

* *Cardinal de Peron in his Remarks upon Bellarmine, and in his History of the Conference held at Fountainbleau, between the Protestant and Popish Divines.*

† See *Bartoli in the Life of Bellarmine.*

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As for the other two, viz. *Toledo* and *Palaivino*, the glittering Hopes of getting a scarlet Gown, made them write (without the least regard to Religion) whatever they thought could any ways redound to the Honour and Advantage of the Pope. But let them write and assert what they please, every understanding Person will evidently conclude from what I have hitherto set down, that to such Principles are owing all the Treasons plotted, all the Mischiefs fomented, and all the Murders committed ever since the Clergy had so much Authority over Mens Consciences, as to persuade them to be more submissive to the Inventions of frail and fallible Men, than to the express Laws of him, who neither can deceive, nor be deceived. And indeed 'tis not unlikely that these new Advances made by some Men in favour of such Principles, will hasten to the Church of *England* that very Mischief which they would keep off, it being just with God to permit, that the more the Devil is fear'd and yielded to, the greater Power he has to hurt us; and we are sure his Will of doing it is never short of his Power. But I forget that I am writing to free-born *Englishmen*, who see all this more clearly than my self; and if it were not so, there is scarce one Leaf in the whole Scripture, which preaches not the Doctrine of God's giving us in sacred Scripture, a settled and compleat Rule of Faith, from which we cannot vary in the least, without transgressing the Law; and incurring the divine Displeasure: *For if any one shall add unto those things, God shall add unto him the Plagues that are written in this Book.*

Although

Although I say many *Englishmen* (as I suppose) see all this more clearly than my self, yet in taking leave I cannot but condole with them; for the compleat Corruption of some; an old Proverb says, *That where God has his Church, the Devil has his Chappel*: And our Times are so bad, that we may wish that this Saying, (as little creditable for Reformists as it is) would still fit them, and that the larger Fabrick were not assign'd to the worst Master. We might wish that God's Earthquakes, (as * St. Augustine says) were not exceeded by the Devils, and that Men fear'd where Fear prevents, and not where it brings on the Harm. I shall not trouble my self with the Application of this Proverb to our present Circumstances, but leave it to the Management of the judicious and learned Reader, because I know many, (if I did apply it,) would reward my Labours with nothing but Injuries, Affronts, and Persecutions.

I have been somewhat the longer in relating the History of the *Omnibus Omnia*; because it has been hitherto industriously conceal'd from all the Enemies of the *Romish Church*, it being the Basis of all Popery and Priestcraft; and because without the Knowledge of it, People could never have been able to comprehend the idolatrous Proceedings of the Jesuits in *China*, and the treacherous Actions of the present Pope; to give an Account of which I now begin.

* St. Augustine in his *Confessions and Soliloquies*.

POPERY against CHRISTIANITY:

Or, An Historical

A C C O U N T
OF THE

Present State of ROME;

THE

Election of the POPE; and the
Proceedings of the *Jesuits* in *China*,
in *England*, and other Protestant Coun-
tries.

WITH

An APPENDIX.

CONTAINING

The Lives and Canonization of the last
four Saints ; and several Decrees of Popes,
contradicting one another.

By PARTHENOPÆUS HERETICUS.

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Printed for J. PEELE, at *Locke's Head*, between
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PROTESTANT CHRISTIANITY

OF A HIGGINS

ACCORD

TO THE CHURCH OF THE REFORMED

PRELUDE TO A NAME

IN WHICH IT IS SHOWN THAT
THE DIVINE AND HOLY MEN
ARE THE PARENTS OF THE
PROCESSION OF THE FOE;
PROCEEDINGS OF THE ENGLISH IN
IMPERIAL AND OTHER PROTESTANT COUN-
TRIES.

BY J. B. THOMAS.

AN APPENDIX

CONTAINING

THE LIVES AND CONVERSATION OF THE
FOE; AND THE SERVICES OF 1000
CONFIRMED ONE THOUSAND.

BY PARSONS AND HARRIS.

THE ONLY ONE WHICH
SHOULD BE READ BY ALL PERSONS
WHO DESIRE TO LEARN THE TRUE HISTORY



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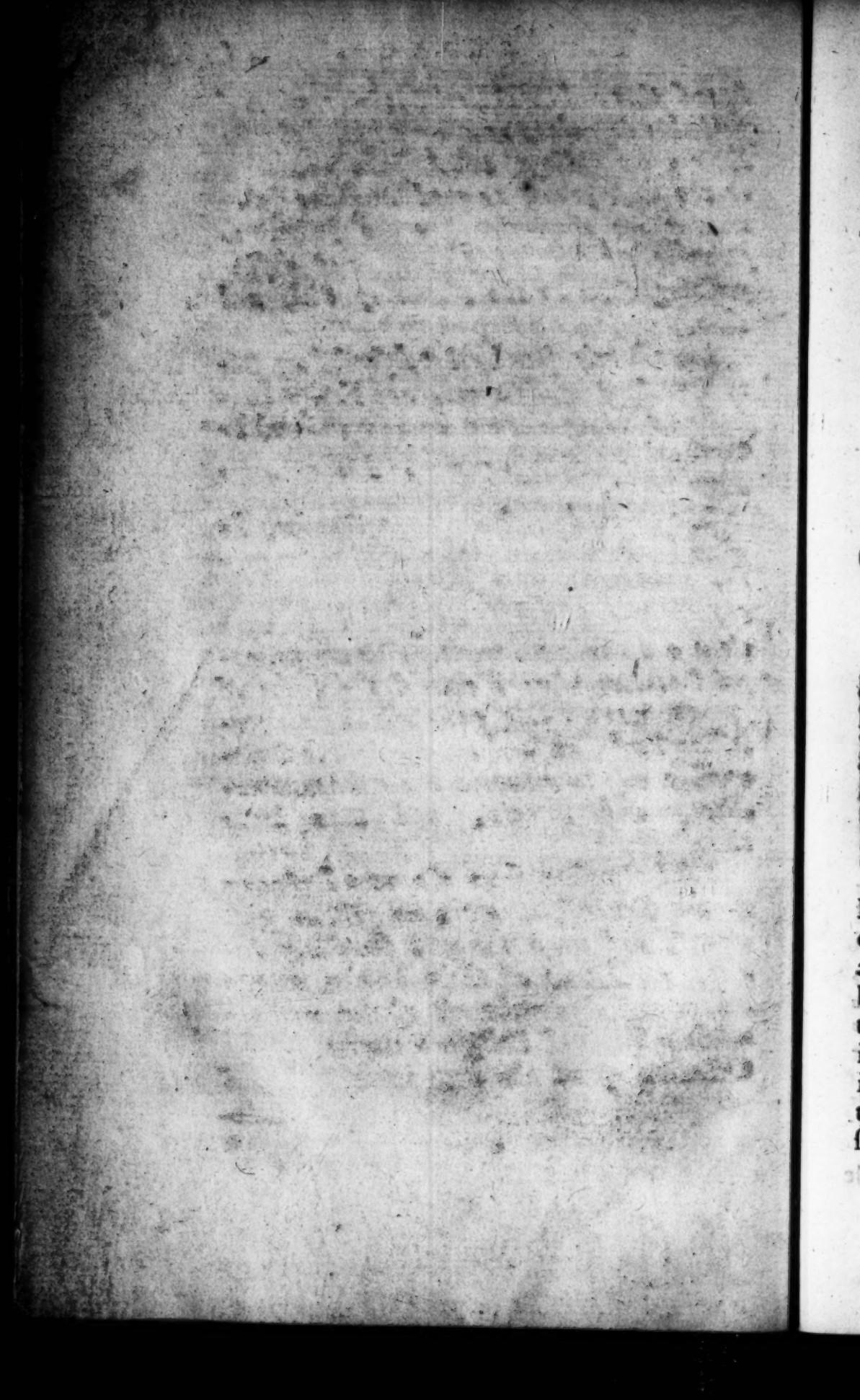
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THE

PROBLEMS
AGAINST
CHRISTIANITY

BY JAMES H. BREWER,
Author of "The Root and Rock,"
and "The Conquest of
the Human Element." 10 vols.





P O P E R Y

A G A I N S T

C H R I S T I A N I T Y.



FTER the Decease of *Innocent* the Twelfth, who was a Man very much inclin'd to do good, and studied from Morning to Night how to procure Benefit to the Church, Ease to the People, and Comfort to the Poor ; but he met with great Mortifications on all these three Heads, and was upon all Occasions plagu'd and perplex'd, embarrass'd and betray'd by those he trusted to ; the Cardinals were much busied in making Factions, and afterward were divided into three Parties, known by the Names of the *Religious*, *Simoniacal*, and *Barbarous*, (for so the Romans call the *Barbarins*, from the

E

great

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great Cruelties of Pope * *Urban the Eighth*, who was of that Family.) Cardinal Mariscotti was Head of the *religious*, Cardinal Ottoboni of the *simoniacal*, and Cardinal Francis Barbin*i* of the *barbarous* Faction.

The Cardinals, notwithstanding all these Divisions among themselves, endeavour'd by their outward Behaviour, and usual Ceremonies of Prayer and exposing of the Sacrament, to make People believe, before they enter'd the Conclave †, that they would lay aside all their private Animosities, shew themselves disinterested, and that they would proceed very unanimously in the Election (as they stile him) of the *Vicar of Christ*, or *Head of the Church*.

It would be too long to give you here a minute Account of all the Ceremonies which are perform'd at the opening of the Conclave, wherefore I shall only say, that for their Idolatry they are shocking even to Papists themselves; especially when that part of the ‡ Bull is read, which calls them, *infallibles aeternæ Sapientiæ Consultores*, the infalli-

* *Urban the Eighth left to his Family above 24 Millions of Roman Crowns; and to get Money for the raising of his Nephews, he caus'd 3000 People of considerable Estates to be put to Death in the Inquisition.*

† *The Conclave is the Place where the Cardinals are shut up when they meet together for the chusing of a Pope, and out of which they can't stir till the Election be over, and the Pope proclaim'd; it is call'd Conclave, because it is lock'd up with several Keys.*

‡ *There is a Bull read at the opening of the Conclave, containing all the Prerogatives of the Cardinals.*

ble Counsellors of the Holy Ghost: And when all People are commanded to adore them, and esteem them as Persons entrusted with the Power of Heaven; and such like Inconsistencies and Impossibilities.

But all these outward Signs of Piety, Authority, and Grandeur, did not satisfy the Mob, who finding many of the *barbarous* and *simoniacial* Faction plotting and conspiring at *Villa Pinciana* *, obliged them to swear in the most solemn Form imaginable, that they would chuse Cardinal *Mariscotti* for Pope; who by Self-Denial and Purity of Life, had gain'd great Reputation with all those who had any Fear of God, or Regard for Virtue; and the Vulgar sort of People did expect no less than Miracles from a Pope of such unprecedented Qualifications.

And I do believe that Cardinal *Mariscotti* (he being a grave, austere, and virtuous Person, of a high and steady Soul, who did sincerely detest and abhor all those, that by their Tricks and Deceit, do violate the Dictates of Piety, Religion, or Reason, and seek to enlarge their Power at the Cost and Prejudice of others) would have begun his Papedom with a thorough and compleat Reformation of the Clergy, and Corruptions of the Court of *Rome*, and would have turn'd the

* Villa Pinciana is a most noble and magnificent Palace, which belonged formerly to the Family of Montalto, with pleasant Gardens, enrich'd with fine Statues.

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Edge of his Ecclesiastical Sword against Turks and Infidels ; which all Popes since *Gregory* * the Great, chose rather to sheath in the Bosom of Christians, whose Differences (especially if they intrench'd upon their Supremacy) they fomented into Flames, and thereby wou'd have enlarg'd his own Jurisdiction, by a Supply of new *Proselytes*, who are ever fonder of their Nurses, than those whose sharper Experience of the Covetousness and Ambition of the Clergy, hath wean'd from being so highly pleas'd with the *Romish* Infallibility.

And undoubtedly this would have been a thing more miraculous than all the Roman-tick Stories we read in the Legends of the *Papish* Church. But this Fear of a Reformation prov'd one of the greatest Hindrances to *Mariscotti*'s Promotion.

At the Commencement of the Conclave the *Religious* and *Barbarous* Faction, although for different Motives, design'd to support the Interest of the House of *Austria*, by making One Pope, who was not a declar'd Enemy (as the good Emperor *Leopold* † had desir'd

* *Gregory the Great flourisht about the middle of the Sixth Century, and with him Piety and Learning were in some Esteem; but even in his Time the Corruptions of the Churcb of Rome appear from his Dialogues.*

† *The Emperor Leopold's Letter was read in the Conclave, bearing this Inscription, Venerabilibus Fratribus, ac amicis nostris, Sacrae Romanae Ecclesiae Cardinalibus in spiritu Sancto Congregatis.*

them

them in a most humble and friendly manner) to his Family. But Jealousies and Animosities arising among them, and the French Gold greatly prevailing, the few good and honest Men that were in the Conclave, were oblig'd to yield, and to give up both the Glory of God and the Interest of Europe, to the ambitious Intrigues of Lewis the Fourteenth, which were carry'd on in the following manner.

The French King well knew the Bigotry as well as Ignorance of the Spaniards, who reverence Rome as the Sanctuary of their Happiness, and as the absolute Mistress of their Preservation; and to please her, do sacrifice more Men yearly to the Fury of the Inquisition, than Solomon did Beasts at the Dedication of the Temple; an Impiety not chargeable upon the Turks themselves, who kill none for the Profession of any Religion, tho' never so contrary to their own, leaving God to avenge his Truth; which no Question he would not be long in doing, were he so angry with the opposite Tenets, as the Spaniards in their furious and cruel Sermons are pleas'd to represent him.

The French King knowing all this perfectly well, concluded that the establishing his Grand-Child (the Duke of Anjou) upon the Throne of Spain, depended greatly upon the new Pope's favouring his Interest. And therefore even during the Life of Innocent the Twelfth, he had taken the most proper and efficacious Methods to make him succeed, who was thought the truest Friend to his Occasions,

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by hiring the *Holy Ghost** to fix upon some such Subject as might be most auspicious to his Pretensions.

The Cardinals were so complying to his Desires, for the only Hopes of Money, (for they were to receive it after the Election was over) that they told the *French Ambassador*, that if his most Christian Majesty would be pleas'd to set down in writing the Things he desir'd to be perform'd by the succeeding Pope, and send them to Cardinal *Ottoboni*, it should be their Province to make him swear to the observing of them, before his Exaltation to the Pontifical Chair. Accordingly the Proposals were sent to Cardinal *Ottoboni*, who immediately presented them to Cardinal *Mariscotti*, but he absolutely refus'd to adhere to them ; and told *Ottoboni*, who had promis'd to make him Pope, if by subscribing them he would espouse the Interest of the House of *Bourbon*, that he would not forfeit his Conscience for the Triple Crown, nor his Honour for all the *French King's Gold* ; and afterward made the following Speech in the *Conclave*, wherein he truly out-did himself, by smartly representing and pathetically exposing

* The Papists pretend that the *Holy Ghost* carries on every thing in the *Conclave*; but it is incongruous to Prudence and Religion (as the learn'd Caranza well observes, althooug he be a Papist) to imagine, the *Holy Ghost* should meddle himself with the ambitious Ends of Princes, who shun no impious Means to compass their Endeavours.

all the Falshoods and Tricks practis'd by Cardinals after the Mass of the Holy * Ghost is said.

' What ! (says he) shall we now make good
' what our Adversaries the *Reformists* have so
' often objected to us, viz. that all Elections
' are carry'd on by Bribes and Sway of Party,
' as the *French* or *Spanish* Factions prevail in
' the Conclave, without the least Regard to
' Religion, to the Good of Christendom, or
' the Glory of God ? Woe be to the Man by
' whom this Scandal comes, by opening to
' himself a Door to Preferment in the Church
' with a golden Key ; we threaten and ful-
' minate Excommunications and Censures a-
' gainst Simony, which is now as much pra-
' ctis'd in the Church, as it was formerly ab-
' hor'd by true Clergymen. If we yield to
' the unchristian Proposals of the *French* King,
' Infallibility, the Inspiration of the *Holy*
' *Ghost*, and all such like Prerogatives that we
' so much boast of, are lost for ever; the
' thing being evidently known to every think-
' ing Person, that the greatest part of us here
' present, have been brib'd by the *French*
' King's Emissaries and Agents; and that for
' the sake of Money, both the Laws of God
' and those of the Church are trampled on by

* The Mass of the Holy Ghost is the first Ceremony perform'd in the Conclave; and the Papists believe that he is as really present with the Cardinals, as he was with the Eleven Disciples when they chose a Successor to Judas, who betray'd Christ; in which they are either Atheists or presumptuous Fighters against God, as Calvin well observes.

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‘ us with Impudence and Security. Our very
‘ pretending to carry on our Elections by the
‘ Influence of the Holy Spirit, is now made,
‘ and with too much Reason, the Scorn and
‘ Laughter of our inveterate Enemies. For
‘ by our present Behaviour, they evidently
‘ perceive that Religion and Virtue are point-
‘ ed at as things unbecoming and not in Fa-
‘ shion at Rome, or at least among Cardinals;
‘ and that Blasphemy and Insincerity are in
‘ far greater Vogue, it being thought a mean
‘ thing, if a Cardinal do not go against his
‘ most solemn Vows and Oaths with Alacrity
‘ and Courage; and does not only prostitute
‘ his Religion to please Princes, but also vile-
‘ ly treat the most tremendous Name of God
‘ to serve a Turn: Who can then believe,
‘ that the true Spirit of God should endow
‘ with Infallibility of Judgment, Monsters so
‘ visibly corrupted? We find that the Holy
‘ Ghost did hate, under the Law, all Impurity
‘ and Lewdness, tho’ in meer outward Cere-
‘ mony; how then should he, under the
‘ brighter Light of the Gospel, suffer himself
‘ to be pour’d out of one unclean Vessel into
‘ another, I mean, out of a *Perjurer* into a
‘ *Sodomite*? Now these crying Enormities
‘ are common and publick; and, we who ought
‘ to stem and controul them by our Autho-
‘ rity and exemplary Life; we (I say) are
‘ become the greatest Practitioners of all
‘ Lewdness, and he who offers us most Mo-
‘ ney for the Support of our unnatural Lusts
‘ and noysom Brutalities, is not only pre-
‘ fer’d to the deserving and righteous Person,
‘ but even to God himself.

‘ In

' In the primitive Times, when the Holy
' Ghost was so familiar with the Church as
' to direct her, she proceeded to the distri-
' buting of Ecclesiastical Charges, and the E-
' lection of Popes, by ballancing the Holiness
' of Life, and Excellency of Parts, of
' him who was to be admitted, with the
' Weightiness of the Duty he was to dis-
' charge. Then Mortification, Humility,
' and Self-denial, were the Fore-runners of
' all Church Preferments: But, alas! now the
' Scene is turn'd, and the Church of *Rome* by
' her Simony and Ambition is more like the
' proud and triumphant Chapel of Anti-
' christ, than the poor and militant Church
' of God; and all the Calamities that have
' in the later Ages fallen upon her, may
' be said to have dropt from her own
' Wickedness, and therefore more naturally
' ought to be stil'd Punishments, than Per-
' secutions.

' What would that glorious Pope *Gregory*
' the Seventh have said, if he had been pre-
' sent at the Distribution of the *French* King's
' Gold, who excommunicated a most power-
' ful Emperor, only because he had receiv'd
' from a Clergyman, I know not what Sum of
' Money, who us'd his Favour, to be pro-
' moted to a vacant Bishoprick? *Rome* was
' then a truly Holy City, and glorious were
' the Popes, who not seeking to maintain
' greater Splendor in the Church, than was
' suitable to the Doctrines of Scripture, and
' the Example of Christ, apply'd themselves
' only to their Pastoral Charges, by visiting
' the

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the Sick, distributing the Sacraments with their own Hands, and by serving the Altar with true Zeal, and without any Parade of external Ceremonies, fit only to be muster'd up in the Eyes of the Ignorant: They did not concern themselves in the least, or shew any Partiality in the Affairs of divided Princes, by which Partiality the one Side would have been made perpetually their Enemy, and the Friendship of the other no longer permanent, than it receiv'd Benefit; being wise enough to see, that the same Arts and Power that are able to help now, may upon the Recoil of Interest or Affection, be as apt to hurt; all Strength conjuring up Jealousy in Kings, that are not absolutely at their own Disposition.

But now Ecclesiastick Modesty is banish'd out of the Church, by the Arts used to twist the Interests of Christ with those of our own Ambition, with which true Religion is so dappled, that it is embrac'd by the most Part of us, rather out of Ostentation, than Love; and so not likely to continue long. These Abuses, and the slight Provocations some preceding Popes have taken to draw the Dagger of Excommunication, has acquainted Princes, no less with the bluntness of their Weapons, than the keenness of their Malice, by which they have been taught, to our sad Experience, and irretrievable Loss of the Church, to abate so much as possibly they could, the reach of their Power, lest it should have increas'd to an universal Prejudice, thinking it unsuitable to their

their Interests, to suffer all or the major Part of Christendom, to fall under the Jurisdiction of one Person; for then their Power would be eclipsed, as the Moon in Opposition, or quite lost as the Stars upon the Approach of the Sun. From thence and from our Ambition, not possibly to be moderated, but by an absolute Restraint, have sprung all the desperate Schisms, and Breaches, that reign at present among the Followers of Christ; from thence proceed so many Clamourings even of Papists, for a Reformation of the Court of *Rome*, and of Church Discipline; which if once undertaken by the uninterested Rabble, they will never leave off, till the Form of Worship is bruis'd, and beaten out of all Comeliness; therefore we should prevent all this by a hasty doing it ourselves: For Church Discipline, altho' the highest Result of all Prudence, God hath intrusted Men withal; yet too near scrutiniz'd by the ignorant Laity, seems to discover more Polity than Piety; by the Contemplation of which, Mens Judgments being once dazzled, they are ever after propense to Heresy, or Atheism, or at least to a prejudicial Jealousy of their Teachers, which makes the Romish Church be esteem'd at present the horrible Scene of Atheism, and Impiety, Desolation, Perjury, and Misery, and will make her at last burst with her own Venome.

With this and a great Deal more to the same Purpose, *Mariiscotti* endeavoured to rouse up the pristine Courage of the *Beckets*, and

An-

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Ambroses, who would never comply with the untruly Desires of Princes, against the Interest of the Church ; and to renew in the present Age the primitive Method of electing Popes.

But all his Topicks would not do, ‘ the Leopard may change his Spots, and the Ethiopian his Colour, but it’s impossible, (as he himself very well observes,) that any Thing can alter or move a base and profigate Faction of lewd and wicked Clergy-men, who have Ears and will not hear, Hearts and will not understand, nay Eyes and will not see, they are so buried in the Rubbish of Errors and Impiety.’ And now it’s high Time to return to the French Envoy *Ottoboni*, who seeing he could not prevail with Cardinal *Mariscotti*, immediately apply’d himself to the present Pope, who was then Cardinal *Albani*, he acting always, and upon all Occasions, according to the Dictates of his Purse, by making only use of Religion, to deceive the Vulgar and to cover Temporal Interest ; without so much as reading the Articles propos’d by the French King, swallow’d the Oath of performing them, and comply’d with whatever Terms, or Stipulations were demanded of him ; and for the triple Crown, gave up at once whatever is dear (I mean Honesty and Religion) to a good Christian, and thereby became the Successor of *Peter*, tho’ he had imitated him in nothing except in denying his Master ; and that very Day was declar’d the Vicar of Christ, and ador’d as such, by the Cardinals, who when they kiss his Toe, say, according to the laudable

able Phrase of the Council * of Lateran, † thou art God on Earth, and as God I adore thee, &c. which is the first Act of Recognizance, and which Cardinal Mariscotti, with the religious Faction, positively for some Time refus'd to perform, till at last they were perswaded by Cardinal Dada ‡ to acknowledge Clement the Eleventh, a *de facto*, or actual Pope, altho' he was not, as they openly then protested, a Lawful or *de Jure* one.

No sooner was he proclaim'd but the People began to murmur, and make *Pasquins* against him, which were posted every where; two of the most remarkable, I shall set down here.

1 *Barbari ed inhumani
ch'avete fatto papa l'arcibricon Albani.*

Barbarous and inhuman, why have you made Pope the Arch-rogue *Albani*?

2 *Pigliando li stati vi tratterá da Cani
ed abbracciando le Moglie l'infallibile Albani.*

He will treat you like Dogs by pinching your Estates, and by lying with your Wives.

* The Council of Lateran says in the 4th Session, Dominus Deus noster Papa, idem est in terris ac Dominus Deus Cœli, nam habet potestatem ligandi &c. For, as God, he maketh Laws to bind the Conscience, and has Power to dispense with Laws both Natural and Moral, and to pardon Sins as he pleases.

† It's call'd Lateran because it was held in the Lateran Church at Rome, so call'd because it is situated on the outside of the Town.

‡ Cardinal Dada is reckon'd a great Politician, he was Nuncio in England in King James's Time.

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The first of these *Pasquins*, was found hanging like a Squib, upon the Gate of the Barbarin's Palace, and the second upon that of Cardinal Pamphili.

In the mean time the Pope, after some pharisaical Refusals, and customary Declarations of his own Insufficiency, for discharging the Duties of so high an Office : The first Thing he thought on, was to preserve himself, and those of his own Faction ; therefore, finding that the generality of People, especially of Papists, either out of Religion, or Ignorance, make their Estimate of the Truth and Legality of the Pope's Election, according as it's more or less current in the Opinion of the Clergy ; he procured their Approbation to his illegitimate Title, by pronouncing and declaring out of the Infallible Chair of Peter, the Lawfulness and Validity of his Election, * asserting it to be an Article of Faith, and discharging all Persons of whatsoever Power or Dignity in the Church, to disown, quarrel, or impugn his Authority, under the severe Penalty of Excommunication here, and eternal Damnation hereafter.

The Pope being the chief Man of this History, it won't be much out of the way, (as I suppose) or tedious to the Reader, to give a particular Character of him, before I proceed farther, that so People may know in the beginning, what Good can be expected

* You will find this Bull in the Appendix.

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in the Sequel, from so famous a Vicar of Christ.

Clement the Eleventh was born at Urbino † of very mean, and low Parents; in his younger Years, he studied the Canonical Law, which is the only way to obtain Preferment at Rome: But afterwards apply'd himself entirely to Poetry, and was much taken Notice of by Reason of an Elegy written by his Master, Don Francis of Calabria, and presented by him to Queen Christina ‡ of Sweden, relating to some Amours.

The Queen was so well pleas'd with it, that she said, Abbot Albani would prove a great Man, because he knew very well how to please, and the way to express himself with a great deal of Gallantry, and Softness. After this he continu'd to live in the Queen's Palace as her Domestick; and being greatly in her Favour, was first made Prelate, and then Cardinal, by her Means.

† The Country of Urbino belonged formerly to a Duke who was chief of the noble Family of Ursini, and who took his Title from the Town where he resided, now it belongs to the Church.

‡ Queen Christina renounc'd the Protestant Religion and came to Rome, in the Time of Pope Alexander the Seventh; she profess'd herself in publick a Muse, made Latin Speeches in the Universities, and compos'd a Treatise, thought too theatrical for a Virgin Prince, relating to Marriage, towards which some thought her uncapable by Nature, others too propense, saying that she had four Sons brought up at the University of Padua; however the Matter went, Old Cardinal Barbarini told one, an English Nobleman, in a jovial Humour, there were two Things inscrutable to Intelligence, 1. What Religion he himself was of. 2. Whether Queen Christina was a Maid or no.

By

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By Pope *Innocent* the Twelfth he was made Secretary of *Brevetts*, who being a pious Person, and consequently very unfit for the Management of Ecclesiastick Affairs and *Romish* Politicks, Cardinal *Albani* over-rul'd and influenc'd him as he pleas'd ; and being absolutely Master of the Pope's Favour, bought, sold, ridicul'd and betray'd him, Religion, Truth and Honesty ; and thereby prosecuted his Employment to good purpose, by selling Cardinalships, Bishopricks, Abbies, Canonicates, and generally all Church Employes, in defiance of the Law and positive Orders of the Pope ; whom he constantly deceiv'd, and deluded with a Fardle of Complements and pleasing Expressions, espousing all his bigot Opinions, and assisting him in promoting the Bull * against *Nepotism*, which *Innocent* publish'd notwithstanding the Opposition of the Cardinals. He trimm'd and trick'd so shamefully under that poor innocent Pope, that even amongst Courtiers, he was call'd *Protonequam*, he making it his chief Business to become rich by any Means whatsoever : This was the Reason why he chang'd Sides so many times, cleaving always to that Party he found rising.

With all this he much studied Popularity and publick Applause in the Beginning, and

* Innocent the Twelfth seeing the great Abuses committed by Popes in the Government of the Church, for purchasing Principalities for their Sons, whom they call their Nepheus, publish'd a Bull against the aggrandizing of their Families, which you may see in the Appendix.

at his first Appearance in the World, and to gain to himself the Friendship of the *Roman Nobility*, and the Affection of the Nuns, who were much inclin'd to embrace the lastcivious Errors of *Molinos*, * he shew'd a great Propension of Mind to favour that Sect; and I have seen Letters of his to one *Torrez* a *Newapolitan Priest*; chief of the *Molinists* in that Country, wherein he thus expresses himself: 'Your Cause is God's Cause, who will know how to protect you, in Time, and Place, against all earthly Excommunications and Troubles'; and, at the very same Time, was using all his Endeavours to persuade the Pope to condemn that Heresy, that thereby he might ingratiate himself with the *French King*, who to please the *Jesuits*, had ordered the Pope to condemn and burn *Molinos*.

Some People were willing to excuse, or at least to extenuate his first Transgressions, by Reason of the Lowness of his worldly Circumstances; but after that he had raised himself from nothing, to the very Top (as they say in *Italy*) of the Pinacle, it is Time to retrieve his Reputation, and yet he still continues as wicked as before: Self-Interest being the very Soul of his Actions, and every Thing moving with him on this sole Principle of ag-

* *Molinos*, a Spanish Priest, was very famous at Rome about the End of the last Century; his Doctrines chiefly were, that the Body might do what it pleas'd if the Soul was actuall in the Contemplation of God's Goodness. His Assemblies were profligate, loose, and extravagant.

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grandizing his Family ; this makes him patronize so much the *Pretender*, who has conferred upon his Nephews already some.* Duke-domains of this Island.

He sticks at nothing, to advance his own Designs ; double Dealings, and Hypocrisy, being the chiefest Rudiments of his Sanctity ; he continually promises what he never intends to perform. This made an Ambassador of *Venice* say of late, that the *Authority or Infallibility of the Church*, was like a *Tennis-Ball* toss'd to and fro by the Pope's Levity. Tho' his Hypocrisy and Dissimulation serv'd him very much formerly, yet he is become now so very well known by giving of *Words*, as he pretends, and not *his Word*, that no Person gives him any Trust : So little Regard has he to his most solemn Promises, that it is commonly observ'd at *Rome*, that if he be at any pains to convince you of his Favour, or Friendship, either by swearing, or imprecating Curses on himself, or on the Body of *St. Peter*, (which is his usual Oath) then to be sure he is doing you underhand all the Mischief imaginable.

He receives Ambassadors with such a long Train of exquisite Compliments, and ambiguous Expressions, that after a Thousand Turnings and Windings, they are not able to extricate themselves, and do remain at last as

* The Pretender has given to Don Alessandro Albani one of the Pope's Nephews the Title of Duke of Albermarle; and has given to another the Title of Lord Dundee.

mute as Statues. By this his intricate Procedure, and by such amphibious Politicks as these, he has wholly disgusted the Emperor, little satisfied the Spaniards, and nothing at all the generality of the French Nation, and has ruin'd the Romish Church beyond all possibility of Recovery, by his debasing and exalting the Jansenists, * persecuting, and reingratiating with the Jesuits : He has equally deceived the World in his Youth, his riper Years, and in his old Age : In a Word he has been faithful to no Body, save only to Carlo Maratti's Daughter, † who, altho' married, maintains always an absolute Authority not only over the Affairs of the Church and State, but also over the Holy Ghost and himself, he not daring to take any Resolution of Moment, without her Approbation ; making divine Inspiration subservient to his Carnal Desires.

He is an admirable Practitioner of all the out-of-the-way Lust ; therefore the Handsome, Young, and Beardless, who travel Italy and go to Rome, need much Caution and Circumspection, to protect them from his Lust ; the Persons therefore that are generally most in his Favour, are those who actually are, or

* The Jansenists have been already twice condemn'd by the present Pope.

† Carlo Maratti was an Eminent Painter at Rome, which gave the Pope a good Pretence to go often to see his Daughter, by saying he delighted much in Painting. The Romans have mad many Pasquins upon him, for this.

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have been most subservient to his Pleasures ; and now by Age and Weakness, being set beyond the Power of acting, suffers himself to be the Patient in that noysom and uncouth Way of Beastliness ; maintaining to this End Emissaries abroad, to entice Men of delicate Complexions to this base Office ; and some of those Passives, to my certain Knowledge, have been promoted from Scavengers to Cardinals. His Policy and Knowledge of Court Intrigues, gain'd him the Reputation of a wise and cunning Courtier whilst he acted in a low and subordinate Sphere ; but his Procedures whilst *Pope*, demonstrate most evidently that he is a Man of no Principle, neither fearing God, or regarding Man, and that he wants Religion, Resolution, and Honesty to adhere to any Thing that is good : He having sworn all the contradictory Oaths possible, and comply'd with all the opposite Governments, that have been in *Spain*, and *Italy*, since the Beginning of this Century, he has been an humble Servant to them all.

His Avarice is so unbounded, that for the Love of getting a Penny, he has often sold Christ, and the Crucifix, as Cardinal *Francis Barbarini* told him once to his Face ; and for Money, as I shall make plain in the Sequel of this History, he first condemn'd and persecuted the *Jesuits* and then the *Jansenists*. To sum up all, and in order to the Brevity we profess, I shall only say, he is altogether full of himself, void of Honour, Justice, Religion, and Ingenuity, a Deserter of his own Conscience, a Rebel to God Almighty, the Ruin of the true Church, and the perpetual Aver-

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Aversion of all the sincere Followers of Christ.

There is no ingenuous Papist but must confess, if he will speak according to the Dictates of a reasonable Conscience, and is not altogether a stranger to *Italian Policy*, and to the present Pope's Conduct, that what I have set down hitherto, concerning *Clement the Eleventh*, is no Satyr: But to the Reader's greater Satisfaction I must declare that I have copied this Character of him, from a Letter sent by Cardinal *Negrone** to a *Neapolitan Prince*, in the Tenth Year of the present Pope's Reign. And now to return to the abovementioned Character of the Pope, and to his irresolute Conduct in managing Ecclesiastical Affairs, may be imputed the Success he had in the Beginning, and the many Blunders he has committed afterward, in condemning the Idolatrous Superstitions, practis'd by the *Jesuits* in *China*, very monstrous and ridiculous even to *Pagans* themselves; however there are not a few Christians, who, being falsely prepossess'd with a high Opinion of the extraordinary Wisdom, Knowledge, and exquisite Judgment of the *Jesuits*, have taken no small pains to varnish over their Superstitions, with fair shewing Colours.

* Cardinal Negrone was a Man given to Piety and Devotion, and was as much for the Reformation of the Clergy as any Protestant of whatsoever Denomination; he never would go to any Consistory, saying, that there was nothing done in them for the Glory of God. I name him because he is dead, otherwise I might do him Mischief.

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The Pope therefore knowing all this, and designing to settle his Government upon their Ruin, resolv'd to lull them into a security of his unalterable Affection towards their Order, (of which had the *Jesuits* doubted in the least, they would have defeated all his Attempts, and overthrown all his Projects, whilst they were in *Embrio*,) and consequently made Cardinal Ottoboni, in whom the *Jesuits* had an entire Confidence, write to their General, *Thyrus Gonzalez*, That his Paternity might rely entirely upon the present Pope's Protection, who not only would leave the Affairs of *China* on the same Footing, by observing faithfully the Declaration of Pope *Alexander* the Seventh in favour of the said *Chinese Rites*; but would also grant them immense Privileges, and Indulgencies, and would square all his Measures by their Schemes, wisely considering them to be a faithful Militia to the Papal Chair, by whose Means, Victories were gain'd without the Sword, and the Popes made able to lead Kings, and People, where they pleas'd.

Nor was *Clement* satisfy'd with this, but the better to carry on his secret Designs against them, made so many Vows and Promises, of his Kindness, to Father *Gonzalez*, when he went in the Name of the whole Order, to congratulate with him for his most happy and Christian Ascension, as he term'd it, to the Infallible Chair of *Peter*; that the General did immediately write to all the Provincials, or immediate Superiours of the Order, that all the present Pope's Thoughts were levell'd at the Benefit and Advancement

of

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of the Society, and that he had given himself up to be absolutely govern'd by Jesuitical Counsellors, and that he had promis'd to shew himself a blank Sheet of Paper, which they might fill up with what they pleased.

And the poor Wretches were so deluded, and bubbled out of their Senses with this Letter, that they not only went along with all his Measures in the Beginning, but also preferr'd his Authority to that of Jesus Christ: And I did hear Father *de Camp* one of their chief Divines in the University of *Douay*, in a Panegyrick or Sermon in Honour of the Pope, advance and endeavour to prove this Proposition; viz. That *he* did believe that the Church of Christ would receive more Benefit and Advantage from Clement the Eleventh, than it had receiv'd from Jesus Christ, and all his Apostles. And this, says he, for two very remarkable, and convincing Reasons. 1st, Because at present the Banner of the Gospel is display'd over the whole World, and by our Diligence, and Doctrine, Things are come to a greater Maturity.

2dly, Because Jesus Christ, as Man, might have err'd in publishing the Word of God; but Clement the Eleventh, as God, can't err in his Decrees.

Thus did the Pope, by the abundance of Oaths he us'd when he meant to deceive, and with counterfeit Promises, make the *Jesuits* advance that Authority, with blasphemous Arrogance, which was to be employ'd very soon, in condemning their Principles and overthrowing their Order.

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It's true indeed, some People are of Opinion that the Pope in the Beginning (as I was inform'd by a Prelate of undoubted Authority) did not design to act so foul a part with the *Jesuits*, and that he was fully engag'd to favour them by virtue of his *Simonal* Treaty with the *French King* before his Election; but knowing very well that he could not confide in them, who are no farther enclin'd to serve any Body than suits with and tends to their own Interest; and knowing also, that for their Ambition not possibly to be moderated, and for the irreconcilable Feuds between them and all the other *Fraternities*, * they were universally hated; he intended to rectify their Morals, by which they have gain'd so much Credit and Authority with the licentious part of the World, and thereby to bring them to a common Level with other religious Orders, and to a more punctual Performance † of the Oaths they lie under, of Obedience to the Holy See.

* All the Fraternities (for so the Jesuits call the rest of the religious Orders of the Church of Rome,) find themselves unavoidably oblig'd to make what head they can for Self-Preservation, against those unconquerable Jesuitical Adversaries, but to no other purpose than to rest at last satisfy'd with some private Murmurs, and some daily Prayers and Meditations, which they never fail to mutter against them.

† The Jesuits at their solemn Profession do make a particular Vow of Obedience to the Pope of Rome; by which they are bound to abate as much as they possibly can the Power of the Reformation, (for they began much about the same time) and to propagate all the enslaving Doctrines of the Church of Rome,

He

He therefore not out of any Zeal for the Glory of God, so much undervalu'd by him on all other Occasions, but for his own private Ends, and as it were to serve a Turn, calls a Congregation of the most zealous Cardinals, Prelates, and Divines, whom he knew very well to be Enemies both to himself and the *Jesuits*; but he intended by this Stratagem to gain their Favour very politically at that Juncture; and declares to them, 'That by the Assistance and Inspiration of the *Holy Ghost*, he was fully resolv'd to abolish the crying Enormities and scandalous Idolatries practis'd by *Jesuits* in *China*, and likewise their atheistical Morals, which debase the very Notion of a God, prostitute his Honour, and alienate his Glory and Authority, and that he believ'd that all godly and good Men were of his Opinion.' Those of the Congregation who were all sincere, honest, and ingenuous Men, not apprehending any thing of a State-Juggle, unanimously answer'd, that they would stand by his Holiness in so important an Affair for the good of *Christendom*, and defend the Truth even unto Blood. The Pope being animated by this Answer, resolves to take the Advantage of a new kindled Zeal, wisely observ'd by him to be the fittest, and therefore immediately appoints a Committee for the examining the *Chinese Rites*; of which Cardinal *Ferrari* of the *Dominican Order* was chosen President, and was impower'd by the *Pope* to make them meet, when, and where he pleas'd. For the better avoiding all manner of Suspicion, the next Session was to be held at the *Mi-*
nerva,

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nerva *, where the President Cardinal *Ferrari* was to communicate the Pope's Mind to them, in a more ample Manner.

Before we see any farther into the Proceedings of the Committee, I think it convenient to say somewhat of those Persons who were chiefly concern'd in it ; and in order to Brevity, I shall confine my self at present to the Cardinals *Ferrari*, *Ursini*, *Acciaioli*, and to Monsignor *Maigrot*.

Cardinal *Ferrari*, of the Order of St. Dominick, was born in *Pugha*, a Province of the Kingdom of *Naples*, of mean Parents, (but was not a Butcher's Son, as the *Jesuits* have publickly reported.) He was a Man of an extraordinary Genius, and a great Lover and Promoter of all sorts of School-Learning ; he was of a piercing Judgment, lively Imagination, a quick Apprehension, a faithful Memory, and a peculiar and witty Talent of expressing himself on different Subjects, with a great deal of Coolness, and Composure ; he had nothing in his Temper that was cruel or revengful, and altho' he pursu'd his own Designs with a very cunning Policy, yet it was in a moderate Gentleman-like way : He is of great Purity of Life, neither can it be

* *The Minerva* is now the Name of a Convent belonging to the Order of St. Dominick, where the Assemblies of the bloody Inquisition are commonly held. This Temple was dedicated by Pompey the Great, to *Mi-
nerva Medica*, viz. to her who proceeded out of Jupiter's Brain, and in it were kept the Abstracts of all that was done by him in the East, some of which I have seen.

said

said that he counterfeits Piety, and feigns Devotion, as the most of the *Romish* Clergy do, since he hath appear'd even from his Youth, to be what he now is, a Man of an unfeign'd Integrity. He was made Cardinal by *Innocent the Twelfth*, and stood often Candidate for, but fail'd of the Papacy, because he was too Zealous.

Cardinal *Ursini*, who is likewise of the *Dominican* Order, has improv'd himself greatly by reading the History of the Primitive Church, and is thought by some to favour the *Reformation*, because in all his Proceedings he shews a sincere and honest Inclination towards the Promotion and Interest of true Religion; he hates Idolatry as much as any Protestant can do; the manifold Abuses and Corruptions of the Church of *Rome* grieve him to the very Heart, so that in his learn'd and elaborated Discourses, he exposes them with undaunted Courage and pathetical Eloquence; and as far as appears to those that know him, he never pursued a Measure with any By-End; all is Actions being sincerely intended for the true Benefit and Advancement of Christian Piety. He has a penetrating clear and lively Judgment, and is very affable to Men of Sincerity, but can't endure to converse with *Rogues*, (for so he terms the *Romish* Politicians) and has such an Aversion to them, that he calls them the Ruine of Religion and Civil Government, and the source of all the Mischief with which Christendom is plagu'd; if he speaks or writes, it's always against them, shewing how they betray and embarrass the Church, both at home and abroad.

This

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This, together with his austere and censorious Behaviour, makes him be call'd by *Pasquin* the *Catonian Cardinal*.

Cardinal *Acciaioli* is the Ornament and Wonder of *Rome*, for his Probity and Learning; but has brought himself into a great deal of Trouble, by his siding with the *Dominican Fryars*, against the *Jesuits*, who have publish'd scurrilous Libels against him both in Verse and Prose.

Monsignor *Maigrot* is a Man of solid Learning, and good Parts, and very well accomplish'd with those Virtues, that should adorn the Life and Conversation of all Clergymen and Apostolick Teachers; chiefly, he is very meek, humble, and charitable; to which is added, an Unspeakable and Heroick Zeal for the propagating of Religion; to him has been committed for many Years together, the chief Management of the *Chinese Affairs*, both at *Rome* and in *China*; where, with his solid Learning, and well grounded Morals, he has baffl'd all the *Jesuits Measures*, escap'd all their Snares, and bully'd and ruffled them upon all Occasions, till at last he has made them be declar'd Hereticks, both in *China*, and *Europe*.

Cardinal *Ferrari*, at the second Meeting of the Committee, which was again at the *Minerva*, made the following Speech.

' After the Piety of the First Fathers of
' the Order of *Jesuits* had purchas'd them
' Reputation, and that God had not only
' open'd the Hearts of Princes to receive the
' Gospel

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Gospel by their Means, but to build and endow Colleges for their Order, they being advanc'd first to the Dignity of Teachers, thence to be Confessors, and at last to a sort of Supremacy over their Consciences, exchang'd their Piety for Promotion; it being the Custom of frail Humanity, to conclude Goodness at the Beginning of Felicity.

‘ For after they had obtain’d such Influence even over the Popes themselves, they thought they were able to lead Religion, and the *Holy Ghost*, whither they pleas’d, and in the Interim have the Opportunity to proportion what Power and Riches they thought fit for themselves.

Now as human Policy is not able to keep long the right way to Heaven, so at last it has led those good Fathers into a world of Impieties; such as to have an undue Conceit of human Sufficiency, and to fancy that they are able of themselves, and by their own Free-will, to know and perform every Thing relating to their Eternal Salvation, making the Grace of God, by a preposterous Boldness, depend on the Will of Man; this makes them not only despise the Authority of the Church, but also divine Revelation with the *Humanists*, or to bring all Revelation to a Level with their own crude and indigested Notions, as the *Arians* and *Socinians*, by a Pride of Spirit, whereby they are brought to idolize their own Understandings, and consequently to undervalue Supernatural Assistances, preferring

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• ferring the *Pelagian** Notions of Free-will to
• the Grace of God, without which (as the Apo-
• stle says) we can do nothing; by this they are
• become *Aristotelian* Atheists, Unbelievers of
• the Gospel, and so great Admirers of their own
• corrupted Doctrines, that they are incapable
• of submitting their Minds to the superiour
• Dictates of the Vicar of Christ; and for the
• above-mention'd Reasons, they are not dis-
• pos'd to look unto Jesus with an humble
• and craving Faith, as unto the Source of
• all Knowledge and Righteousness, and have
• not such serious Convictions, as become
• Christians, of the want of divine Light; in
• a word, they do not cry after Wisdom, nor
• lift up their Voice for Understanding, but
• with the *Pharisees*, they say we see, and
• with the *Laodiceans* and *Semipelagians*†, they
• boast that they are in want of Nothing, tho'
• at the same time they are poor, blind, and
• naked.

• Under these Misperseusions even here in
• Europe, by their corrupt and damnable
• Morals, they slight and disuse the Ordinance
• of the Gospel, pervert the Scriptures, deny

* Pelagius affirm'd, that without the Grace of God we were able to fulfil the Law, and observe the Commandments: He was condemn'd in a Council held in the Time of Innocent the First, where St. Augustine was present, 457. and in the Council of Trent, Sess. 6. Can. 1, 2, 3.

† The Semipelagians taught, that God was oblig'd to give his first Grace, if we did our Duties. The Jesuits follow the same Maxims, and are called Semipelagians.

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' the Sayings of the Fathers, and reject the
' Canons of the Church, which are God's
' establish'd Ways and Methods of teaching,
' renewing and saving Men.

' Therefore it's not to be wonder'd if in
' China amongst Heathens, they not only
' preach and practice Idolatrous Worship,
' but molest, persecute, and bring into Bon-
' dage, and without Mercy torment and
' afflict them that defend the Truth. So that
' we may rightly say of our Times, which
' Daniel long since pronounc'd, viz. *Iniquity*
' is gone from Babylon, from the Elders, and
' Judges, who seem'd to govern, and rule the
' People : For many that should be Pillars
' in the Church of God, and defend the
' Truth, cast themselves headlong into the
' Pit of Idolatrous Worship, and under the
' pretended Standard of Christ, rebel against
' Christ, and fight for *Satan*; they esteem
' the Gospel as a Fable, and the Promises of
' a future Life as Lyes.

' This is what his *Holiness* has been pleas'd
' to intrust us with, and order us to con-
' sult about, viz. how to retrieve the Glory of
' God, so debas'd and trampled upon by the
' Chinese Idolatry, and the wicked Morals
' of the *Jesuits*. I need not put you in Mind
' that we have to do with cunning and re-
' vengeful Adversaries; and therefore not
' only for the Glory of God, but also for
' our own Safety, things must be contriv'd,
' and our Resolutions carry'd on with the
' utmost Secrecy; for if they do but get
' the least Notice of our Commissions and
' Proceedings, we are all undone for ever;

; so

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‘ so we must do all that lies in our Power to
‘ amuse and lull them asleep, that so we may
‘ give them *the Coup de Grace*, or Extreme
‘ Unction, when they are least prepar’d. But
‘ what need I more expatiate upon this Sub-
‘ ject, when I have such authentick Testimo-
‘ nies of the Knavery, Perjury, and Idolatry
‘ of the famous Order of *Jesuits*? And
then giving to the Secretary of the Com-
mittee, Monsignor *Maigrot*’s Letter, order’d
him to read it, which was sign’d by five Bi-
shops, and seven Superiors of Religious
Orders, and contain’d as follows,

‘ I Call the awful and tremendous Name of
Him who is to judge me at the last Day,
that I shall neither assert or report any thing
in this Letter, either for Sway of Party,
private Interest, or Animosity, but only
for the Honour and Glory of the Almighty,
and the greater Progress of the true and
orthodox Faith.

‘ The Impudence and Impurity of the
Jesuits Morals, scandalously vicious and
prophanè, has brought the People of this
Country first to a dislike of Christ crucified,
then to a Contempt, and at last to an open
and a barefac’d renouncing of him: The
first Rise of this their Immorality, is owing
to their unbounded Ambition, and worldly
Inclinations, which are become so violent
and impetuous, that they bear down all
Opposition, whether made from Honour,
Prudence, or Religion, by openly and li-
cenciously reviling the self-abasing and self-
crucifying Doctrines of the Gospel, and by
break-

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breaking through the Fear of God, and the Remonstrances of their own Consciences; they deny the very Being of a Deity, and the Difference betwixt moral Good and Evil, and have made a Sacrifice of all that is good to the Idol Ayanice; hence arises the obstinate and cruel Warfare betwixt them and the true Preachers of the Word of God; for the Zeal of many a good and pious Priest has testified and remonstrated against the Inroads of their idolatrous and sinful Practices; especially against their adoring of the Material Heaven, and of Confucius.* Thus like People that do not care to retain God in their Hearts, they set themselves against every thing that is on his Side, and against that very Light of their own Minds, that contradicts such impious Proceedings, till at last by a perverse Temper, a reprobate Conscience, and a distorted Judgment, triumphing and carrying every thing at

* Confucius, whom those of China call Gamquani fatio, transcended all their other Philosophers in Dignity. And Father Intercetta, a Jesuit, says, That he exceeded all Men in Fortitude and other Virtues, and introduced many things very beneficial to human Life; he exhorted Men to maintain Justice amongst each other; to forbear Injuries and Oppression; preventing Strife and Contentions by his judicious Determinations, and promoted whatsoever might conduce to their living quietly and happily; encouraging the Good to Virtue, and restraining the Wicked by Threats and Punishments. He pretended, that the Laws he communicated to them were from Above. But more of this afterwards.

their Pleasure, they seem as it were equip'd
 with the whole Armour of Darkness ; I
 mean, the mighty Power of an idolatrous
 Emperor, to oppose the propagating of the
 Gospel ; they having made him impose an
 Oath upon all those that design to remain
 in his Dominions, of worshipping *Confucius*,
 of sacrificing to the Domestick Gods, or
 * *Manes*, of invoking the material Hea-
 vens ; in a Word, of symbolizing with the
 People in every thing, and of obeying the
 Emperor, as well in Ecclesiastick as in Ci-
 vil Affairs, by openly acknowledging all
 the Pope's Decrees to be of no value, un-
 less they be confirm'd and corroborated by
 his Authority, which the *Jesuits* make use
 of to maintain their Grandeur and vast
 Riches, to make Creatures, support Friends,
 establish Alliances with other Whores of
Babylon, (I mean, with other Monks and
 Fryars, who prostitute themselves to Pride
 and Avarice as they do) to break and form
 Parties, and to pursue and promote all the
 Arts of a diabolical Policy, which they

* The *Manes*, as Father Alcalá of the Dominican Order reports, are reputed by the Chinese, the Guardians of the Houses, Cities, and Fields. The *Hamsco*, are Days devoted to the *Manes*, and the People every Day offer private Supplications to them, either with Frankincense, Wine, or some other such-like things; the Meat that is offer'd to them is consum'd by Fire; for it's held impious for any Man to taste it. I shall give an Account in the Sequel, of the Sacrifices that are offer'd up to them in the Days of *Hamsco*.

' shelter under the Wings of *Heathenish* Au-
' thority.

' To ingratiate themselves with the Empe-
' ror, which is their principal Drift, they make
' no Difficulty to consecrate the basest of
' Means ; by this they have freed their whole
' Society from the Jurisdiction of Bishops,
' the Emperor not suffering them to be liable
' to any Punishment, but such as their own
' Superiors shall think fit to lay upon them,
' seldom suitable to their enormous Faults
' and Transgressions, unless in case of *Schism*
' from their idolatrous Tenets ; and in this
' their Jealousy, no less than Prudence, makes
' them very severe against all those of their
' own Order, who have so much remaining
' Honesty or Religion left them, as to preach
' the Word of God. Now having purchas'd
' Ease, Riches, and Impunity, such as are poor,
' guilty, or ambitious, enter their Fellowship,
' which frees them from present Want, and
' Fear of Punishment for former Offences
' how capital so ever ; and these being for
' the most part of the best natural Abilities,
' soon learn the Skill of carrying on the Work
' of Darkness with great Prosperity, and do
' not only make use of such Idolatries and
' profitable Errors as their Fore-fathers left
' them, but bring in new ones of their own
' contriving, gilding them with the splendid
' Titles of Things necessary for the propaga-
' ting the Gospel in *China*. From such Do-
'ctrines, and from the Union of such Peo-
' ple together, proceeds so great Softness and
' pravity of Manners, that their Houses are

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become Sinks of Gluttony, Filth, and unnatural Impurity, and their Retreats are Places that nourish Men in Sloth, and in a sort of Life that shrowds under the Veil of Austerity and Vow of Chastity, the greatest Debaucheries and the most execrable Lusts. The Cloud of Ignorance which has cover'd for a long time the Face of Christianity in this Part of the World, has been a great help to keep their Juggling undiscover'd ; for as they most politickly obtain'd from the Emperor in the beginning, that all things concerning the Christian Religion should pass through their Hands ; so they had Opportunity to make all Books and Records speak in their Favour, which also being Manuscripts, and so but in few Hands, it was no hard matter for the *Jesuits* to corrupt them, who were for many Years intrusted even by the *Popes*, with the whole Care of Christianity here, till *Urban* the Eighth, Anno 1640. was pleas'd, at the earnest Request of the zealous Cardinals, to send Bishops and apostolical Vicars to this Country, whom the *Jesuits* most furiously persecuted in the Beginning, and to whom this very Day they bear an implacable Hatred ; at which I do not wonder in the least, I should rather wonder were it otherways ; for they being the Slaves of Ambition, are afraid lest Bishops, who are undoubtedly their Superiors, should, by visiting their Colleges, discover their unconceivable Abominations, and so lessen their Credit ; therefore they have obtain'd lately

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' lately from the Emperor, Orders to all the
' *Mandarines* * for the crushing and restrain-
' ing the Zeal and Overforwardness of *Pre-*
' *lates*, (as they call it) in proceeding against
' them : To effect this no Stone is left un-
' turn'd, no Means untry'd, that Art, Tyran-
' ny, and Ambition can suggest ; for they
' keep always the Fathers *Gerbillon* and *Bo-*
' *uet* at the Emperor's Court in *Pekin* †, as
' their Agents.

' But when such Arts will not do, and
' their Intrigues and Stratagems miscarry,
' then they boldly take off the Masque and
' strike home, by impiously and boldly
' asserting, that the Gospel in *China* must be
' preach'd, and the Missionaries live in the
' Manner and Form the Emperor commands,
' who is the Head of the *Literati* ; and
' aver, that they will rather set all Christendom
' in Confusion, than suffer their Idolatries to
' be struck at, or the Subversion of their Gran-
' deur attempted. All this, and much more,
' Father *Gerbillon* has told me very often,
' and has threaten'd me and all my Fol-
' lowers, with the Persecutions of the *Pagan*
' Emperors against Christians, if I should
' question the Truth of their Doctrines.

* *Mandarines*, which the Chinese call *Mandarin-Sciaocansi*, is the Title of the principal Magistrate in China. Father *Gerbillon*, a Jesuit, says, they are in number 32000; he endeavours to prove from this the Largeness of China.

† Pekin is the Metropolis of China, where there is a most famous Temple dedicated to *Confucius*, upon whose Statue is this Inscription, I am he that did, and does every thing for the Prosperity of *China*.

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' I conclude; their laughing at the Gospel,
' their burlesquing at true Piety, their mock-
' ing at Popes and Councils, and jesting on
' the awful Concerns of a future Life, is
' become as common as eating and drink-
' ing among them.

' Thus having laid before your Eminen-
' cies, some of the most trodden Paths of the
' Jesuits Proceeding in China, which are the
' Quintessence of Atheism, Infidelity, and
' all other Wickedness; I leave it to your
' serious Consideration, heavenly Prudence
' and undaunted Courage, to think upon
' the necessary Means of censuring the Faul-
' ty, chastizing the Dissolute, and casting out
' the Incorrigible; till this be done, the Pa-
' pal Authority, and that of the Church of
' Christ, will remain inglorious over all the
' World; for as *Anathemas* have been the
' Foundation of Papal Greatness, so they
' are the Pillars of it, now it's rais'd. I am,

With the most profound Respect,

*Your Eminencies most humble
and most obedient Servant,*

MAIGROT.

Pekin, *August 18.*

1700.

At the reading of this Letter, all those of
the Committee were struck with so sensible
an Affliction, and burst so into Tears, that
nothing was resolv'd upon that Day, only
Copies of the Letter which the Secretary, by
Order of Cardinal *Ferrari*, had prepar'd,
were

were given to all the Members of the Committee, that they might maturely peruse and consider them in private, the better afterward to give their different Opinions in publick, in order to prevent the Mischiefs contain'd therein, and threaten'd by the unruly and Idolatrous Society of Jesuits to all the Christian World.

The third Session was held at the Palace of Cardinal *Fernari*, wherein many thinking the Proces sufficiently stated, and the Crimes evidently prov'd by Monsignor *Maigrot's* Letter, seem'd very pressing to give a definitive Sentence, and condemn without more Delays such crying Enormities, lest through the Carelessness and Negligence of the Pastors, they should destroy the whole Flock of Christ. But Monsignor *de Tournon*, a wise and judicious Prelate, who was made afterward Cardinal, and was poison'd by the Jesuits Emissaries at *Machao* *, started a very fine Reflection, saying, that it was contrary and repugnant to the Law both of God and Man, to give Sentence against the Jesuits, no Person appearing in their Behalf, or to plead for them; and altho' he was evidently persuaded, and esteem'd it a mathematical Demonstration, that all the things contain'd in *Maigrot's* Letter were true, yet such Proceedings would be ridicul'd by Jesuits as only grounded upon the simple Attestation of one of their most bitter and declar'd Enemies, whom they openly call a Heretick; and consequently will conclude, according to the

* *Machao*, a Town on the Borders of China.

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Tenets of our own Church (for it was enacted in the Council of Basil, in the Case of John Husse and Hierom of Prague, that no Fairbowns to be given to, or kept with Heretics,) that he is not to be believ'd. But that he himself had thought upon two Expedients for the avoiding of such illegal Proceeding. 1st, To examine all the Jesuits Historians, and the many Records conserv'd in the Vatican^{*} Library; and by this Diligence, he said he was sure that much more than what was contain'd in the Process, might be prov'd against them. 2dly, To send a Person to China of experienc'd Virtue, undaunted Courage, and unbyass'd Religion, to see and examine if such Enormities were practis'd by Jesuits in that Country, as had been represented by many to the Holy Congregation of Cardinals; who if he shou'd find that there was no Misrepresentation, or Forgery in the Matter, should immediately, with Papal Authority, condemn them in China. This Opinion was receiv'd by the most learn'd and experienc'd Lawyers of the Committee with a great deal of Satisfaction and Applause. But Cardinal Ursini, who is a Man, as we have remark'd before, of a fiery and impetuous Temper, and hates the very Name of a Jesuit, exclaim'd highly against it, and avow'd openly that such Delays would prove the Destruction

* The Vatican Library is perhaps the best furnish'd with Books and Manuscripts of any in the World; but the most valuable Manuscripts belong'd to the Palatine of the Rhine, and were given to the Pope by the Emperor Ferdinand the Second, Anno 1629. when after the Battle of Praga the Palatine was banish'd.

of all Christianity in those Places; and that all the Calamities that have of late fallen upon the Church, may be said to have drop'd from them, and therefore ought more naturally to be still'd Punishments for such Delays and Policies than Persecutions; that the very Proposal of them could not be excus'd from Bribery or Idolatry; that things have been carry'd on legally enough before many Popes, especially before *Innocent the Eleventh* and *Twelfth*; and that nothing remain'd for them to do, but to condemn with Courage, and without any Hesitation, such wicked Principles, and idolatrous Practices, that so the Church of Christ, by crushing the infamous Enormities of the most imperious and insupportable Men living, might regain her ancient Authority and Splendor.

Monsignor de Touron dissembling the Dis-satisfaction he had receiv'd from such unbecoming Language, told his Eminence with a great deal of Gravity and Coolness of Temper, that he was as Zealous for the true Religion as any Man, but that he had made it always his Business to endeavour, that Bribes might not enslave his Will, nor Passion or Faction blind his Understanding. Nay, says he, addressing himself to *Cardinal Ursini*, your Eminence should consider, that the Jesuits have

the Decree * of Pope Alexander the Seventh

* The Decree of Pope Alexander the Seventh, in Latin, runs thus: Regiminis Apostolici nobis quamvis immeritis, commissi, ratio postulat, ut ad ea potissimum quæ apta sunt ad propagationem fidei apud Sinas animum & curam omnem applicemus quapropter, &c. The rest in the Appendix.

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in their Favour in the most legal and authen-
tick Terms imaginable ; wherein he declares,
Anno 1661. their Morals to be most Christian,
and their Practices in *China* most orthodox;
inhibiting all Persons of whatsoever Dignity
or Authority, to contradict or oppugn them,
under the Pain of incurring the most severe
Censures of the Church. Now if we should
condemn them without so much as citing
them to appear, they will (as the Jansenists
have often threaten'd to do) appeal from a
Pope ill-inform'd, to a future Council, or to
one well-inform'd; and by making two Popes,
viz. *Alexander* the Seventh, and *Clement* the
Eleventh, clash with one another, they will
justify this their Proceedings, retrench the
Infallibility of Popes, and undermine or o-
verthrow the Authority of the Church.

Upon those brisk Answers and sharp Re-
partees of both Parties, great Heats arose;
which had in all probability continu'd a long
Time, had not the meek and learned President
Cardinal *Ferrari* allay'd them, by speaking to this
purpose, ' That he was overjoy'd to see such
Debates in the Committee, about the Inter-
est and Security of true Religion, which
has been buried for a long time in the
Rubbish of Errors and Idolatry, by the Je-
suits in *China*; that he thought both the
Resolves under their Consideration at pre-
sent so good and necessary, that it was pity
they should joustle with one another; and
therefore he said, it was his Opinion, that
both should be conjoin'd in the following
Manner: That the Committee should proceed,
and condemn immediately (as Cardinal *Ursini*
would

would have it) the Doctrines and Practices
of the *Jesuits* in *China*, as superstitious and
idolatrous; but that the Decree, according
to the wise Opinion of *Tournon*, should not
be publish'd until his *Holiness* had got a pre-
vious Information of the Affairs of *China*,
from a Person of unbiass'd Zeal and emi-
nent Qualities, sent there to this Effect, who
might afterward publish the Decree of Con-
demnation. Monsignor *de Tournon* seconded
the Motion; but Cardinal *Ursini* oppos'd it,
and exerted nobly, and as I may say prophe-
tically, (as will appear from the Sequel of
this History) his Endeavours and Eloquence,
in proving, that if the Decree of Condem-
nation were immediately publish'd, it would
by due and timely execution make the Laws
effectual and conducive to the good Ends
for which they were made, and would abate
in a great measure the Insolence of the Ido-
laters, (meaning the *Jesuits*) and would give
new Spirits to languishing Virtue; and con-
sequently would make some amends for the
long Trimming, Connivance, and Conde-
scension of the Popes with such Immoral-
ties and antichristian Doctrines. But seeing
all the Committee unanimously against his
Opinion, he only begg'd that they would be
pleas'd to procrastinate the Matter, that thereby
he might have time to acquaint his Ho-
liness with the whole Subject now in Debate,
which was with great difficulty granted him;
for this their Reluctancy he complimented
them with the following Speech.

' I can't but condole, with all zealous Per-
sons, for this general, and as I may with
Grief

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Grief say, compleat Corruption of Mankind,
in whose Hearts the Maxims of Macbiavel
are so far rooted, in that it passes my skil
to pluck them out ; however there are some
Agents of such Force, that tho' there be lit-
tle Disposition in the Passives, yet they pro-
duce their Effect, and hence it is that tho'
a small Fire will not enkindle wet or green
Wood, yet a great one will ; and since I
do not intend to carry on this Busines, ac-
cording to that Wisdom, *quaestitia est co-*
ram Deo, and therefore am not to use so
much *humana sapientia verba*, as (in some
sort) *Verbum Dei*, *quod omni gladio anticipi pe-*
netrabilis est, why should I not hope for
some Effect suitable to so forcible an Agent,
(I mean his Holiness) whose Disposition is
so favourable to such Addresses ; and if I
procure a warmth with him, and *Charitatem*
non fictam, tho' it shou'd not have the desired
Effect on your Hearts, it will hardly pass
without occasioning one way or other some
Relief to the present most necessitous State
of the Christian Faith in China ; and altho'
(*quod Deus avertat*) the Vicar of Christ shou'd
not espouse the Cause of Religion, and my
Endeavours should be frustrated every where,
this Representation of the Thing to him,
will serve not only for the keeping my Mind
quiet, and resign'd under such a Disappoint-
ment, but will also make me apprehend,
that so much Pains as I have taken to no
Purpose, may yet have been significant in the
Hand of Almighty God ; wherefore I have
more Reason to hope, than weep, that
these poor Endeavours, which hitherto have
been

been, sicut sciam rectorum, de quo non implevit manum suam qui metit, nec sciam suam qui manipulos colligit, may at last, through God's Grace, and his fructifying Dew, afford at least an handful to the Keeper, if not an Arm, or Bosomful to the Binder; so that, in Truth, the worst that can happen, is what is best for me: Tho' I think even in Reference to the present Affair, the poorest Fruit I may expect, is, at least, to let his Holiness see how far the Clergy, *in maligno positus est*; and in the mean Time that so worthy a Cause may not suffer through the unworthiness of the Patron, I shall lay it like a Child, unable to be maintain'd by those who have brought it forth, at his Holiness's Door, to be nourish'd by so charitable and powerful a Receiver, as well; and as fast, as Times and Circumstances will permit, hoping that the evil Days of this Antichristian Empire, which seems to govern (or rather torment) the World, will be soon abbreviated.

And that these my Persuasions may not prove ineffectual, even with you, any longer, I shall betake myself to my Prayers, which ought to be very loud, for the silencing such crying Sins, as this Injustice done by your Delays to the Cause of God; which, for the many aggravating Circumstances of all kinds, is so enormous, that I know not whether the World affords the like, (tho' so great a Part of it, be composed of *Idolaters, Mahometans, and Heretics*) nor consequently whether there be any which so much deserves Redress, or if that cannot be had, Grief.

Imme-

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Immediately after this Speech, he went to the *Vatican*, and represented to his Holiness, in very emphatical Terms, what he had proposed in the Committee.

The Pope, according to his laudable Custom, made Answer in a very ambiguous Manner, by giving him some Grounds to believe, that he would not be against his Opinion, adding withal this Proviso, viz. *if it should be esteem'd convenient for the Destruction and Ruin of the Jesuitical Idolatry in China, without overthrowing or diminishing the Authority of the Holy See*: By those mental Reservations, contain'd in the Word *esteem'd*, (for the Pope understood, as will afterward appear, by the Committee) Cardinal Ursini was perswaded of the Pope's Sincerity, seeing the very same Reasons which he had proposed had almost obliged the Popes *Innocent the Eleventh* and *Twelfth* to Censure the *Jesuits*; and the present Pope seem'd to him, to be more engag'd in Honour to maintain them, because he had much promoted them, altho' privately, whilst he was Cardinal.

But now truly what he calls the *Holy Ghost* had more politically inspir'd him, to deceive and amuse the *Jesuits*, because he did not find himself so well seated in the *Papal Chair*, as to be able to resist the boistorous Shocks, of such ambitious sturdy and cunning Adversaries, who had given so much Trouble to many of his Predecessors, tho' confirm'd in the *Papacy* by long Possession: He remembred very well what dreadful Accidents had happen'd to Pope *Clement the Eighth*, who was poyson'd by them, *Anno 1603*. the Eve before the Day

ap-

appointed for condemning their Doctrine concerning Free-Will of *Semipelagianism*, and that *Gregory the Fifteenth* had had the same Fate *Anno 1624*, because he threatn'd to take away some of their Privileges, and thereby to diminish their Credit; and that *Innocent the Eleventh*, *Anno 1682*, had been barbarously treated by the *French King*, at their Institution, because he had cited their worthy General, *John Paul Oliva*, to appear before the Inquisition, and answer for some of his secret Practices, against the Court of *Rome*.

All these serious Considerations oblig'd the Pope to do Things, with his ordinary *Decorum*, (as he calls it,) of Secrecy, and Deceit, altho' he was greatly animated, and enrag'd against the *Jesuits*, because they have so great Influence over the Consciences of Kings and Emperors, that both the Spiritual and Temporal Affairs of *Christendom*; were manag'd as they pleas'd, and to see every Thing determin'd by them, with Regard only to their own private Interest; it gaul'd him to the very Heart to see how they by the bribing of some *Popes*, by the untimely and unseasonable Deaths of others, and how by a Thousand more impious and unheard of Methods, they debauch and seduce Men, and make them abandon the Interest and Welfare of their own Souls. But all this Grief proceeded only from political Views in *Clement*, who thinks it a *Lunacy* to look beyond the second Causes, or to act upon the Credit of any higher Providence than his own, viz. from the Desire of raising his own Family, at the Expence of others,

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others, and of getting all the Power into his own Hands.

In the mean Time Cardinal Ursini, whom we left highly pleas'd with the Pope's ambiguous Answer, yet in some Fear lest the Project should be discover'd, and consequently defeated, while it was as yet but in *Embryo*, being resolv'd not to lose a Moment of Time, presented to his Holiness a Liturgy form'd by one Matthew Ricci, a Jesuite, who enter'd China the Second of December, Anno 1552, thinking by this to incense the Pope more and more against the Jesuits, the Liturgy being full of Idolatrous Doctrines, and of Principles destructive both to Religion and Manners, which were as follows.

1. That *Confucius* administer'd and govern'd all Things in China, and dispensed all Good to Mortals, and therefore it was lawful for Christians to worship him, that he might bestow divine Blessings upon them, three Times, every Year, most solemnly, and as often privately, as the Good of their Souls or Employments should require it; (the Mandarins and prime Ministers of State being oblig'd by Oath, to worship him every Second Tuesday of the Month, and to keep a perpetual Fire in Honour of him, and for an Hour together in the Day above mention'd to sing Verses or Epodes before his Statue) all this, the Jesuits affirm, to be most agreeable to the Practice of the Church of Rome, which adores many of whose Baptism (as *Bolandus* well observes) they have no solid Proof,

as

as St. *Veronica*, St. *Almanacius*, *St. *Amphibolus*, and innumerable others; or at least that it was according to the pious Doctrine of the same Church, that allows Salvation to those who had only a Desire of Baptism, or as they explain it had Baptism *in voto*, which *Confutius* might be very probably suppos'd to have had, who was the most learn'd and the most knowing of all Philosophers and was well versed in natural Divinity, as appears from his Treatise call'd *Theocounteschi*, or the Knowledge of the Living.

2dly, That all Christians should in the Spring and Autumn, pay divine Honours to the Souls of their Parents deceas'd, who had appear'd with great Lustre in the World, and had been conspicuous for their eminent Vertues; for tho' the *Chinese* do not deify all the Dead, they are nevertheless of Opinion, that the Souls of all Virtuous and Honest Persons are turn'd into Deities: Those being the Guardians of the House, each House should have a Place consecrated to them, where the Names and Statues of the *Manes* should be kept, that People might the more easily, by that Means implore their Help against any sudden Fright, or Danger; this Ceremony also they call very consistent with the Practice of the *Romish* Church, of offering Frankincense to the Bodies of the Dead.

* See Bolandus in his *Acta Sanctorum*.

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3dly, That it was lawful for Christians to prostrate themselves in Honour of the visible Heaven, the first Day of every Month ; for the most famous Philosophers of China, as well as the Bonzi, * agree that divine Honour ought to be paid to the Heaven ; and not only Confucius but his Master also Oympli † was of this Opinion, for which he gives the following Reasons. ‘ Every Thing from which any Thing proceeds, is the Cause of it, but the Operation of a Deity is a perpetual Motion or Immortality, and perpetual Life is necessary in a Deity : And in REGARD therefore the Heaven is such (for it’s truly a divine Body) we should pay it divine Adoration ; and also for its immense Sublimity and Magnitude ; its circular Form, the most perfect Form being agreeable to the most perfect Body, and its Brightness being every where adorn’d with glittering Stars ; and lastly, its Duration and Utility, it having an universal Influence over infernal or Things, and over our Bodies.’ The Jesuits say that the Christians in China may in doing this be excus’d from Idolatry, by directing interiorly, the outward Worship which the Gentiles pay to the Material Heaven, to the supreme Head or Author of Heaven, or by having a little Crucifix in their Bosom, in Honour of which the Worship may be intended ; and they say that this famous Do-

* The Bonzi are the Priests in China.

† Oympli flourish’d 1560 Years before the Coming of Christ.

ctrine of mental Reservation is so well ground-ed, that a Council of five hundred Bishops, held at * *Sinvessa*, by Virtue of it, excus'd from Idolatry Pope *Marcellinus* †, Anno 453, who had publickly sacrific'd with the *Heathens*; nay they carry Things farther, and endeavour to prove this Doctrine from the Example of *Naaman*, who could never have been per-mitted by the Prophet *Elija* to serve his Ma-ster, whilst he was sacrificing to the Idols, without the use of this wholesome Do-ctrine.

4thly, That the Image of Christ crucify'd should never be plac'd upon the Altars, be-cause it gave Scandal to the ignorant People, who were not capable as yet of such sublime Mysteries; for the *Chineses*, being destitute of the supernatural Lights of Faith, think the Doctrines of a crucify'd Saviour very unbecoming a rational Understanding; so much the more, that all Christians are bound to believe Christ Self-existent, and Co-eternal with the Supreme God: This Practice the *Jesuits* con-firm, with the famous and receiv'd Doctrine of the *Omnibus Omnia*.

5thly, That the Epigraphé, or Inscription of the Altars, should not be express'd as was for-merly practis'd by Christians in those Places,

* *Sinvessa* is a Town in the Kingdom of Naples five Miles from Capua, the Italians call it *Sesta*.

† *Bolandus a Jesuit* denies that there ever was such a Pope.

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* viz. *Cœli Domino Optimo Maximo*, to the most Good and Great Lord of Heaven, but only *Cœlo Æterno, Cœlo Materiali*, to the Eternal or Material Heaven ; and the Jesuits not having Divinity enough to excuse this Article of the Liturgy, they come off with a Grammatical *Metonymy*, by Virtue of which the Thing containing is taken very often for the Thing contain'd.

6thly, That upon every Altar should be represented the Image of the Law-giver *Confucius*, a little below that of *God Almighty* ; and this, they said, might pass very well with knowing People, because the Figures of all sort of Beasts, and creeping Things, were to be seen upon the Altars at *Rome*.

Here the Pope interrupted Cardinal *Ursini*, as he was going on in reading the *Liturgy*, and told him that he knew very well that all those Absurdities and Idolatries, and also many more of the same kind, were practis'd by the Jesuits in *China*, who, by inventing and dispersing a different way of preaching the *Gospel* for each Country, do embarrass the Minds of the People with a Plurality of Deities, rather than enlighten them with the Knowledge of One only true God, this redounding so much to their own particular Advantage: And that they with wonderful Artifice, and diabolical Forgeries did interweave Christian Principles

* Father Varo a Dominican Fryar says, there were Christians in China before the Jesuits arrived there, and that the Apostle St. Thomas preach'd the Gospel to the Chinese.

with

with Idolatrous Practices, Truth with Probabilities, Possibilities and Falsities, and made use of such Things as these to insinuate themselves into the Favour of the *Populace*: But that he was entirely resolv'd to rely upon the Conduct and Prudence of the Committee for the reforming of them, referring himself absolutely to what they should think most convenient to resolve upon, both as to the Manner of Proceeding and Substance of the Affair itself; and with this turn'd his Back to Cardinal *Ursini*, whom we shall now leave much embroil'd, and amaz'd at such an Answer, and thinking upon the properest Means to negotiate with the Committee, that we may take a little View of the scandalous Tricks the *Jesuits* us'd, to cajole and ensnare the *Pope* at the Beginning of his Reign.

It was unanimously resolv'd by the most cunning Men of the Order, after many Debates and Consultations about this Affair, that the only Means to ingratiate themselves the more with his Holiness, and to make him believe that his Grandeur depended upon their favouring his Enterprizes, was to make Ambassadors appear at *Rome*, as if they had been sent from the Emperor of *China*, to acknowledge the *Pope's* Supremacy, and Sovereignty over all the Princes of the Earth; and to render him Homage, for the vast Empire of *China*.

They thought by this Stratagem to feed the Ambition and Vanity of the *Vicar of Christ*, whilst they were undermining with all their Power the tottering State of Christianity. The General therefore orders Father

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Peter Malaguer, a cunning Portuguese, to take his Journey immediately for Lisbon, where the Jesuits do entertain a great Number of Chineses, for more pleasant Services perhaps than for the Motives they generally pretend, viz. of instructing them in the Roman Catholick Faith; who all pass for the Children of the principal Mandarins, or for Nephews to the Emperor. Such counterfeited Embassies, are Comedies that take wonderfully at Rome, and are often acted to the great Amazement of every honest and understanding Person: For the Jesuits knowing very well the aspiring Temper of Pope Gregory the Thirteenth, and he being their great Patron, they made, Anno 1581, one * Robert Gallaroski, a German Priest, take the Title of Patriarch, and Primate of Turkomania, which is a Province lying betwixt Persia and Anatolia, and come to Rome with great Pomp and Splendor, under Pretence of recognizing the Pope-head of the universal Church; he was receiv'd by Gregory with a great deal of Ceremony, because among the rest of his Flatteries, he had said in the Harangue which he made to the Pope, when he was admitted to kiss his Knee, † that there was no hopes of Salvation out of the Church of Rome; which Acknowledgment was laid

* Gallaroski's Speech may be seen in the Life of Gregory the Thirteenth, writ by an Anonymous Jesuit.

† The Patriarchs and Cardinals are admitted to kiss the Pope's Knee, the rest of the Clergy only to kiss his Holy Toe.

up with great Diligence by the *Romanists*, as a Precedent for the rest of the *Schismaticks* and *Hereticks* to be guided by.

And this Embassy in disguise was loudly proclaim'd abroad by the *Jesuits*, to shew the great Encrease of Power and Dominion on the Holy See receiv'd by their Means, which was made the Subject of many Voluminous Poems, and a Matter of great Triumph.

After the same Manner one Father *Tashard*, a French *Jesuit*, deceived Anno 1655, Pope *Alexander* the Seventh, by bringing to him Five pretended Ambassadors from the most powerful Princes of *Tartary*, *Bokora*, *Carechme*, *Asbyde*, *Crovarezem*, and *Targana*, and made them arrive at *Rome* the very Day of his Election; who kneeling down offer'd him Obedience, and said they were sent by their Sovereigns, to shelter their Dominions, under the Protection of his Holiness. The Pope was so well pleas'd with this Complement, that the Ambassadors were sent back, loaden with Presents, both for themselves, and for their pretended Sovereigns, and the *Jesuits* declar'd * *ex Cathedra*, to be the Pillars of Popery; and the better to remunerate them, he publish'd a Bull confirming

* The Papists differ very much among themselves in explaining the Form, *ex Cathedra*; some are so bigotted as to think that all that the Pope does is *ex Cathedra*, or with Infallibility; others say that he determines only *ex Cathedra*, when he has previously consulted the Cardinals; but others more wisely say that he determines only *ex Cathedra* when he has taken Physick.

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the Chinese Rites and Ceremonies, wherein with all his Infallibility he declar'd, that whoever directly or indirectly were Enemies to the Jesuits, intended no less than the absolute Ruin of the Roman Catholick Church.

Father Malaguer being highly animated by such glorious Precedents, equip'd his Ambassadors at Lisbon very sumptuously, and carry'd them, attended by many Servants, to the Courts of Portugal and Spain, where they made great Offers concerning the Encouragement, and the carrying on of Commerce, between these Nations and China, and thereby obtain'd from many ignorant Persons of Cadiz and Lisbon vast Sums of Money; but People of more refin'd Politicks, and who had a greater Regard for their Money, made it a great Mystery how they had arrived so soon from China; to whom the Reverend Father answer'd with a great deal of Gravity, that the speediness and prosperity of their fortunate Journey, must necessarily be attributed to the Holiness of the Cause they were going about, and to the special Protection of St. Francis * Xaverius. Notwithstanding all those Pretexts, the Fryars of the Order of St. Dominick made use of such solid Proofs and convincing Arguments to shew the Fallacy of their Credentials, that the King of Portugal, altho' much devoted to the Jesuits, and a great Admirer of their Learning, could not

* Francis Xaverius is call'd by the Jesuits the Apostle of China, and is very famous in their fabulous Legends. See Bartoli in the History of Asia.

deny

deny but that he thought them not genuine, because he could never be perswaded that the Emperor of China, who had issued out so many cruel Proclamations against Christians some Months before, could have been so chang'd in a Moment, as to send Ambassadors to the Pope.

Nevertheless the Theatrical Ambassadors continu'd their Journey with great Success, and arriv'd at *Rome* the Fourteenth of *May*, 1703. and were very nobly entertain'd in the *Jesuits* great College, called by them the *Roman College*. The General of the Order went that very Night to acquaint the *Pope* of their safe Arrival ; and had so *Corinthian* a Front, as to tell his Holiness, that he thought it absolutely necessary that a *Jubilee* * should be proclaim'd, to render Thanks to Almighty God for so vast a Blessing, and for the Submission of so vast an Empire to the Yoke of *Peter*. The *Pope* seem'd overjoy'd at so good News, but told him very freely, that nothing could be determin'd, nor a publick Audience given, without a previous Congregation of Cardinals, in which the Credentials of the Ambassadors should be examin'd, and all other things necessary for the receiving of them should be resolv'd upon : And the *Pope* calls that very Night the Privy Council, wherein, after that all the Cardinals had taken the Customary Oath of Secrecy, he enlarg'd very much upon the Impudence and

* The Jubilees are proclaim'd at Rome either for great Success in any Affair, or for any Calamity threaten'd ; it signifies properly a Plenary Forgiveness of all Sins past, present, and to come.

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Knavery of the *Jesuits*, in deceiving with such Tricks and Stratagems so many of his infallible Predecessors; and then came to consider the present Cheat, which if successful, said he, ‘How dismal the Consequences thereof would have proved to the Christian Religion, viz. the Destruction of all those who oppos’d their wicked Designs and atheistical Policy, as had happen’d in Pope *Alexander* the Seventh’s Time; and how happy it was for all of them, and for the Church too, that by his Vigilance it had been render’d abortive, before the design’d Conception had come to full Maturity; and how odious the very Thoughts of such a hellish Contrivance, and the Abettors thereof, ought to be in the Minds of all zealous Christians. I must therefore, continues he, entreat you to avoid Janglings on this present Affair, and to do all that is possible to clear the Truth, confirm the Worship of God, and restore the *Roman Catholick* Church to its ancient Lustre, by curbing and punishing, according to the Canon Law, such heinous Attempts upon the Prerogatives of the Church; but withal, you must advert, that the *Jesuits* are in so great Credit in the Courts of Princes, that it will not be safe to proceed openly against them even in this Affair.’

The Cardinals were very much troubled at the very Thoughts of such wicked Procedures, but had never found the way to extricate either his Holiness or themselves out of the Labyrinth, had not the *Jesuits*, who about this time had got some Intelligence that

that the Cheat had been discover'd, sent back to *Lisbon* the famous Ambassadors, without so much as kissing the Pope's Toe. From this time the *Jesuits* did begin to suspect that the Pope was not so much their Friend as he pretended to be, and upon the whole, made very severe Complaints to the *French* King ; telling him, that they were evidently perswaded that the Court of *Rome* favour'd the *Jansenists*, who have always desir'd and procur'd with all their Power his Ruine, and that of the *Roman Catholick Religion* : For the Pope's not receiving the *Chinese* Ambassadors as many of his Predecessors had done, without either seeing or examining their Credentials, relying altogether upon their Sincerity and Candor, made them believe that he was endeavouring under-hand, by joining with the *Jansenists* their inveterate Enemies, to abolish their Order.

Whereupon King *Lewis* expostulates bitterly with the *Nuncio* residing at *Paris*, and tells him, that without more Delay the *Jansenists* Doctrine, of the *obsequious Silence*, must be condemn'd ; this is one of the strong Holds the *Jansenists* betook themselves to, after that *Innocent the Tenth*, *Anno 1655.* and *Alexander the Seventh*, *Anno 1657.* had anathematiz'd the Doctrine of *Jansenius*, and under this Pretence have kept up to this very Day a great wrangling and cavilling in the Kingdom of *France* ; for the celebrated Distinction * of

* The Distinction of Right and Fact run thus ; That the Pope had Power to condemn what was truly Heretical ; but that with all his Infallibility he could not cause a thing to be contain'd in a Book that was not to be found in the same.

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Right and Fact having been condemn'd at *Rome*, and all the *French Clergy* having been oblig'd by Pope *Alexander the Seventh* to sign the *Formulary* * *Anno 1665*, many of the *French Clergy* were of Opinion, that they might forsake the Truth with a safe Conscience, and go on still to subscribe and rail against the *Formulary*, because they cou'd not keep or obtain Preferments without it ; and promise not to write any thing against the Church of *Rome*, or the Pope, altho' they hated him, and firmly believ'd that he had condemn'd the most Fundamental Truth of the orthodox Faith. I shall expatiate more upon this Subject afterward, when I shall give, God willing, a particular Account of the Rise and Progress of *Jansenism*.

The *Jesuits* were so exasperated and incens'd against the Pope after his Breach of Faith, so contrary to the Promise made to them at his Promotion, that they openly † said, that all Impieties were as familiar with him as the Air he breathed in ; so far that it could not be so well guess'd, whether he

* *The Formulary was, Ego N. Constitutioni Apostolice Innocentii decimi, & Constitutioni Alexandri septimi, summorum Pontificum me subjicio, & quinque Propositiones & Cornelii Jansenii libro, cui nomen Augustinus excerptas, & in sensu ab eodem Auctore intento, prout illas praedictas Constitutiones sedes Apostolica damnavit, sincero animo rejicio ac damno, & ita juro, sic me Deus adjuvet & haec Sancta Dei Evangelia.*

Formula supradicta etiam ab Archiepiscopis subscribenda est.

† See the Letter writ from Father Dobinton at Rome, to Father de la Chaise, the French King's Confessor.

spoke

spoke true or false, as by the abundance of Oaths he used when he meant to deceive, which are observ'd or neglected by him, (to the irreparable Loss of those, who through unadvised Confidence, give too much Credit to them) not according to the more constant Standard of Religion, but the various Success of worldly Occasions: That they were not satisfied with the King's Speech to the *Nuncio*, nor with his ordering the Obsequious Silence to be declar'd heretical Doctrine; but the more to triumph over his Holiness, Father *de la Chaise*, * who stil'd himself the Pope of France, told King Lewis, 'That the present Pope sail'd too long under the merry Gale of earthly Prosperity, which is the Root of all Evil in Clergymen, it prompting them to encroach, under Pretence of Religion, upon higher Jurisdiction and Power than belongs to them, by proclaiming to the World, that he cannot err †, a Power God hath wholly resolv'd to keep to himself, or if communicated, (as the learn'd *Gerson* ‡ affirms) it is only to the Church in general, when in his Name, which seldom happens, they shall meet to determine Matters of

* Father *de la Chaise* was the French King's Confessor, and under Pretence of Religion, govern'd that Prince at his Pleasure.

† All those of the Gallican Church deny the Infallibility of Popes, and call the Spanish and Italian Papists who believe it, the Slaves of Rome.

‡ *Gerson* was Chancellor of Paris and Director of the Council of Constance, and there complain'd of Seventy Five Abuses and Errors that were crept into the Roman Church.

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‘ Religion. This makes the Popes always endeavour to keep Princes at Enmity one with another, lest if they join’d, it might go hard with the Church, and with the Pope’s Temporalities, to which they have no better Title, than what is deriv’d from the Weakness of those in former Possession, as is apparent from the Proceedings of Pope *Alexander the Sixth* *, and his Son *Caſar Borgia* †. This Pride occasion’d from too much Prosperity, has made *Clement* Wink at the *Germans* Descent into *Italy*, lest your Majesty shou’d have become too Powerful in that Country, where he pretends to govern despotically: Therefore I must tell your Majesty, that it is a common Saying, and by me esteem’d a true one, that all Popes, like Hackney-Horses, travel very well with the Spur in their Flank, and your Majesty had the Experience of it in Pope *Innocent the Eleventh’s* Time ‡, who was most humble and obliging whilst under Fear, and granted more by the Law of Arms in one Day to your Majesty, than he had done to other Princes by the way of Addresses in many Years. Therefore it were to be wish’d, that *Clement* had likewise a Touch or two of the Spur.’ He added, ‘ That all wise Princes should imitate

* Alexander the Sixth was a very wicked Pope, who suffer’d himself to be bir’d by the Grand Signior, to poison his Brother who fled to Rome for Safety.

† His Son imitated him in Lewdness and Impiety.

‡ The French King took Avignon from the Pope, and threaten’d to depose him, if he would not condescend to his Demands.

‘ Charles

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Charles the Fifth, Emperor, who by true
Policy kept always the Vicars of Christ in
a State of Fear, sometimes by threatening
near hand, and imprisoning them in St.
Angelo, as he had done to Clement the
Seventh, Anno 1524. and at other Times
by vexing them at a Distance, as he had
done to all the rest of the Popes, who
liv'd in his Time, by fomenting and en-
couraging under-hand Lutheranism. I would
not be so far mistaken as to be thought to
apologize for tyrannical Proceedings against
Popes, knowing they render the Doers mis-
erable in the next World, and Sufferers here
in this; my Aim being only to prove,
that for the good of the Church, the Popes
shou'd not have too much Power, seeing
outward Felicity seldom accompanies in-
ward Integrity; or if they have the Luck to
meet, they presently part: Men's Hearts
being ordinarily too narrow to entertain
Goodness and worldly Pomp; which makes
the Church of *Rome* look more like the
triumphant Chapel of Anti-Christ, than the
poor militant Church of Christ. This Speech
of the Reverend Father Confessor made the
King write in very smart and emphatical
Terms to his Holiness, exhorting him not to
join with the profess'd Enemies, both of the
Crown of France, and of the *Holy See*, who
had been so often condemn'd by his Pre-
decessors because such Proceedings would give
great Scandal to all good Catholicks, and
would cause those that are out of the Church
to laugh at the Infallibility of Judgment and
Harmony of Opinions the Popes pretend
to:

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to; seeing there were so many notorious and palpable Contradictions daily to be seen in their *Bulls*: Moreover he told him plainly, that if things went no better for the time to come, than they had done formerly, and that if he would not perform the Capitulation he had sworn to in the most solemn Manner before his Promotion, he would be oblig'd to take more severe Measures. Above all things, he sollicited him in very pressing Terms to condemn the *Jansenists* *, and to send a *Legate a Latere* † to acknowledge his Grand-child, the Duke of *Anjou*, King of *Spain*. He concluded, that if his Holiness would not observe his most solemn Oaths, made both to himself, and the *Jesuits*, he would be oblig'd to send the Duke of *Vandome*, (who at that Time commanded in *Italy*) at the Head of a hundred Thousand Men to pay him Homage, and that he would do to him as his Victorious Predecessor *Charles the Eighth* had done to Pope *Alexander the Sixth*.

These Menaces put the Pope into a Rage, and incens'd him most violently both against the King and *Jesuits*, and made him boldly affirm, that the last *Will* of *Charles the*

* See this Bull in the Appendix, where I shall insert it at large, it being a Proof of what has been hitherto said.

† Legates a *Latere* are those who are sent by the Popes with full Power upon very extraordinary Business, and who have the same Power as the Pope himself during their Legateship.

Second, King of Spain, altho' genuine, * whereby the Duke of Anjou was declar'd his Heir, ought to have been put into his Hands, he having the sole Power of confirming Testaments, and of bestowing Kingdoms ; which is evident from so many Precedents, but especially from the Practice of the Emperors, who have always receiv'd their Crowns from his Predecessors : And protested, that if King Lewis would make such Attempts upon the Privileges and Immunities of the Church, as to send the Duke of Vandome to take Possession of Rome, that he would also imitate Alexander the Sixth, and make Leagues, as much to the Prejudice of King Lewis, as that Pope had done to the Prejudice of Charles the Eighth King of France †, and said, if that would not do,

* The Will of Charles the Second King of Spain, who died without Heirs of his own Body, made in Favour of the House of Bourbon, is believ'd to have been form'd by Cardinal Portocarrero, Archbishop of Toledo.

† Charles the Eighth King of France conquer'd almost all Italy in six Months Time, (through the Jealousy of Princes, no less than the Discontent of the People, arising from the uneasy Posture they lay in; so as all Changes were consider'd with Delight) he enter'd Rome, forced Pope Alexander the Sixth into Castle St. Angelo, from whence after some Time, he came out swearing to such Capitulations as the victorious Prince was pleas'd to profer him; yet the French King durst not trust to his Infallibility, but took his Son Cæsar Borgia for an Hostage, who soon made his Escape; and his Father the Pope, contrary to his Oath, form'd a League against King Charles, and did drive him out of Italy in less time than he had conquer'd it.

he would take the Pulpit, and lay open to all the World the great Disorders the *French* King had caus'd in *Christendom*, by his Treachery, in breaking *Leagues*, *Truces*, *Compacts*, and his most solemn Stipulations ; and that he would take a Crucifix in his Hand, with which in a Pilgrim's Habit he would go to *Spain*, (where the People out of Religion, make their Estimate of the Truth or Fals-hood of the *Titles* and *Legality* of the Claims of Princes, according as they are more or less current in the Opinion of their Clergy, whose Judgment depends wholly on him,) and that there he would preach against the Duke of *Anjou*, and thereby bring over a great many to the *Austrian* Faction. And I do really believe he might have been in the Humour to do as he said, or at least he would have taken very strange Measures, had not Madam *Maintenon*'s Letter, who wrote much about the same time to him, pacified him a little. She told his Holiness with great Complaisance, and in very mild and insinuating Terms, that the most Christian King would always remain a very obedient Son to his Holiness, and would imitate his Royal Ancestors in their Obedience to the Holy See, provided he would fend Cardinal *Francis Barbarini*, Legate a Latere to King *Philip*, and promise to condemn the obsequious Silence.

The *French* King intended by this Intrigue, (for this Letter was sent by his Order) to terrifie *Clement*, by the Threats of his own Letter, and soften or mitigate his Passion by the Promises of Madam *Maintenon*'s, and the

the Trick did take, according as it was design'd, for the Pope thank'd her in a very genteel, soft, and taking Manner, using Expressions, and giving to her Titles due only to Queens and Princesses, and recommending to her Prudence, Piety, and Protection, his own, and the Affairs of the Holy Catholick Church. This Letter furnish'd Matter for the Conversation of all People, and for the Railery and most bitter Reflections of Politicians and Free-thinkers, who are in as great Number at *Rome*, as any where else, and made them observe that the Things of greatest Consequence, in Heaven as well as here below, were manag'd and carry'd on by the Omnipotent Power and Influence of the fair Sex; for *Pasquin's Statue* was immediately cover'd all over with Pictures, representing the *Holy Ghost* taking Counsel from a Harlot, and a little below were to be seen a great Number of Free-Thinkers, laughing at him, and pointing with their Fingers at the Motto which was,

Sancte retro properas! nobis quo ducis eundum est.

Clement likewise answer'd the King's Letter with a great deal of Modesty and Submission, acquiescing to all his Demands; for the *Jansenists* were immediately struck with *Anathemas*, and Cardinal *Francis Barbarini* ordered to prepare himself for his Legateship. Thus the Pope's Tongue, like a Sword, was as well able to wound the House of *Austria*, by this Acknowledgment, as it had done before the *French* by his denying to do it,

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it moving only according as it's inclin'd by Profit, or Fear ; since as is plain from this History, that all his Fulminations tend that way, to which the Hand that threatens or fills his Belly, is pleas'd to direct them ; for he was not content with all these Concessions, contrary to Justice, and to his own Conscience, but to ingratiate himself the more with his *Protector* (for so he call'd King *Lewis*) he told his Ambassador at *Rome*, that he had found out an Expedient to make his Master always sure of having in the Papal Chair one of his Creatures, and that was by creating few or no Cardinals who were not well affected to the House of *Bourbon*.

All those Condescensions and Compliances made the *French* King laugh heartily, and tell Father *de la Chaise*, that he had hit the Nail upon the Head, when he told him, that it was expedient for his Interest to give *Clement* a little Touch of the Spur. However King *Lewis* thanked his Holiness very kindly, and a Confederacy was concluded much about the same time betwixt them against the Emperor and the Protestant Allies. By which the *French* King was oblig'd never to make a Truce or Peace, before the *Pretender* was establish'd peaceably on the Throne of *Great Britian* ; and to give an Estate to the Pope's Nephew, Don *Aleffandro*, in the Dukedom of *Milan*, or in the Kingdom of *Naples* ; and to assist the Pope, in Case he should be attack'd by Prince *Eugene*, or by the Duke of *Modena*, who had shelter'd himself under the Emperor's Protection, in hopes to recover from the Usurpation of the See of

of Rome, the Principality of Ferrara, which formerly belong'd to the Family of Este, and had been usurped by Pope Clement the Eighth, Anno 1605. And the Pope, on the other side, was bound by the most solemn Oaths, to assist the said Pretender, with a great Sum of Money, which was to be taken out of the Castle St. Angelo or Adrian's Wall; and he was also bound, by Virtue of this Treaty, to give King Philip of Spain a Million of Roman Crowns taken out of the same Place: Nor was his Holiness afraid in the least of the Excommunications and Censures threatened by Pope Sixtus the Fifth, (who put fifteen Millions of Crowns in the said Castle, Anno 1588. to be employ'd only in the Reduction of Pagans and Infidels, to the Obedience of the Holy See) against all those Popes, who under whatsoever Pretence, should make any other use of the said Money. Nay, his Holiness told Cardinal Grimani, who was at that Time the Emperor's Ambassador at Rome, and had mention'd the said Excommunications in the Consistory, that Hereticks were worse Enemies to the Church than Pagans and Infidels, and for that Reason the Money might be every lawfully employ'd in their Destruction; and threaten'd to send him presently to the Inquisition, that he might there undergo the Punishment due to those that favour Heresy, either directly or indirectly, which is to be examin'd with Tortures: And he broke forth into such a Rage, that he declar'd to all the Cardinals who were present in the Consistory, that he had acquainted them with his

Design, of employing the said Money against *Hereticks*, only out of Form, and for Civility's sake; that he would make all those who oppes'd him sensible what the Holy See could do, when govern'd by a resolute, undertaking, and courageous Person; that he well foresaw that this his Proposal would undoubtedly displease many of them, because either they were of the *Austrian Faction*, or had some Hopes of succeeding him in the *Papacy*, and so of being able afterwards to bestow the said Money upon their own poor and hungry Nephews; that he had an unerring Spirit, and such among them that deny it are *Hereticks*; that he, and not they, was infallible, and therefore was to be obey'd without so much as questioning the Lawfulness of the thing commanded; and none are worthy of the Name of a Christian, much less of that of Cardinal, who did not believe this Article of the true orthodox Faith, so necessary for keeping up the Power of *Rome*, without which Cardinals and other Church-men could not long subsist: That their Displeasure did not concern him very much, because he knew very well how to make them comply, and Who would protect him, (meaning the *French King*, who was then Master of *Italy*) and enable him to put those Laws in execution, which threaten Death to all those that question his Authority.

This Discourse put the Cardinals in such a Terror and Confusion, that they all unanimously affirm'd, that his Holiness's Power could not fall under any Dispute, and that

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he could not be shackled by any severer Restraint of Excommunications, Censures, or the like, than he is able to cast off, upon Approach of greater Advantage ; and that consequently, (notwithstanding all the *Anathemas* contain'd in the Bull of *Sixtus the Fifth.*) he might dispose of the Money as he pleas'd.

Thus Clement seeing his Train pretty well laid, sought for nothing but a pretext to break with the Emperor, which he presently found ; for the Imperial Ambassador protest-ed against the sending a *Legate a Latere* to recognize the Duke of *Anjou* King of *Spain*, and said, ‘ That his *Master* would be now
‘ taught by Experience, to abate so much as
‘ possibly he could, the Power of partial
‘ Popes ; which in Favour to one and Malice
‘ to others, does blast Princes Titles by the
‘ Thunders of Excommunication, and sets
‘ the People at odds with their natural Sov-
‘ raigns.’ And having brought a Notary along with him, made an Instrument to be drawn up in the Pope’s Presence, of this his Protestation.

To all which his Holiness made Answer,
‘ That he was a free Prince, and that as he
‘ was so, he was not to give an Account of
‘ his Actions to any Person in this World ;
‘ tho’ as the *Vicar of Christ* (the Holy Ghost
‘ being bound to his Chair, and his Autho-
‘ rity being irrepealable) he might very justly
‘ call all Potentates to an Account of theirs ;
‘ and that nothing could make him fail, in
‘ procuring with all his Power, the Ruin of
‘ those who intrench’d upon his Supremacy,
‘ or the Grandeur and Immunities of the

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' Church ; that he would have the Emperor
' to reflect, that the Popes could not be
' bound by any Engagement or Alliance with
' secular Princes, nor indeed bind themselves
' by any Oaths whatsoever, with which they
' could not dispense, as often as the Interest
' of the Church, or the Preservation of God's
' People requir'd it ; that only to think the
' contrary, according to *Bellarmino* *, and the
' most learned Divines of the Catholick
' Church, was Blasphemy and Heresy ; and
' that the Emperor having bound himself by
' the most solemn Oaths, at his Election, to
' protect and defend the *Roman Catholick*
' Religion, could not in Conscience join with
' Hereticks, against the undoubted Rights of
a Catholick King, (so he call'd the *Pretender*)
wherefore he exhorted him now, as a Fa-
ther, for the good of his own Conscience,
and in relation to future Inconveniences, to
withdraw from the Protestant Allies, who
under the specious Pretence of Reforming
the Abuses of the *Romish* Clergy, procure to
abolish the Power of him who is infallible
in all his Proceedings, and to extinguish or
bruise, and beat out of all Comeliness, the
Ceremonies and Discipline of the Church,
which is the Body of Religion, and the
highest Result of all Prudence God hath
intrusted Men withal ; if he fail'd to take
his Counsel, or to do as he had prescrib'd,
he threaten'd to proceed against him with

* See *Bellarmino*, in his *Treatise De Potestate Pon-*
tificis Romani.

' the

the most severe Censures of the Church, and deeply-wounding Dart of Excommunication, the terrible Fear of which has forc'd the greatest of Emperors to lay their Interests, both Spiritual and Temporal, at the Pope's Feet.' This imperious and thundering Answer nettled the Ambassador so, that without taking leave, he left *Rome* the next Morning; and the same Night the Pope dispatch'd Abbot *Aldovrandi*, to give Notice to his most Christian Majesty of all that had passed in the Congregation of Cardinals, and with the Imperial Ambassador; and to represent to Madam *Maintenon*, (to whom he again wrote in very emphatical and pathetical Expressions,) the absolute Necessity of curbing the Audaciousness and Ambition of the *Jesuits*, not possibly to be moderated but by an absolute Restraint and an open Discovery of their Idolatries in *China*, or at least by applying to their exorbitant Privileges the wholesome Powder of Reformation; by which they will be brought to an equal Level with the rest of the Fraternities *, and will become sociable unto others, and not loathsome to the Holy See, upon whose Authority they have already greatly encroach'd, and have with their gratifying Morals ruin'd the true Maxims and Laws of Christianity.

King *Lewis*, who weighed every Thing in the Ballance of his own Interest, was so o-

* *Fraternity* is the Title given to the Monastick and Conventual Orders, which Title is despis'd by Jesuits.

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verjoy'd at the Pope's Condescension in all other Points, that it was no hard Task for Madam Maintenon, (who had an inveterate Hatred against the *Jesuits*, because they had dissuaded the French King in the Beginning from marrying her,) to persuade him to leave the *Jesuits* to the Pope's Discretion, with this *Proviso* only, that he should not altogether abolish their Order, which he said was very subservient to his Aspirings, and gain'd him many Victories without the Sword, they being a strong and faithful Militia to him, fed and paid by the respective Princes of Christendom, who, tho' they know they depend on him, yet few dare to explode them.

During all this while, altho' the Affairs of *China* had been, as it were, at a stand, expecting the Issue of the Business in Hand with *France*; nevertheless the Pope had employ'd himself with great Policy to induce the Members of the Committee, to sympathise with Monsignor de *Tournon*, who was of Opinion, as we have remark'd already, that the *Jesuits* should be first condemn'd in *China*, and afterwards at *Rome*; the rest of the Members easily comply'd with his Holiness's Desires, only Cardinal *Ursini*, who was impatient at all Delays, and very much troubled to see Things so procrastinated, importun'd Clement so often, that at last he was oblig'd to tell him in plain Terms, that if Things were not carry'd on, according to Monsignor de *Tournon*'s Project, they would fall into the Common Error of weaker Politicians, who to palliate some extemporary Mischief, do oftentimes contract

tract an incurable Inconvenience ; and that if they were too passionate and hasty in their Proceedings, the *French King* would undoubt-
edly obstruct and oppose them, whose Zeal
for the Church, had made him condescend,
contrary to his own Interest, that their Idol-
atries in *China* should be cautiously con-
demn'd, but not their Order abolish'd : That
he also for the good of Christianity should
yield something, and allay his boisterous
Temper, and seriously consider that it was
much better to suffer patiently some necessa-
ry Delays, than to ruin the main Design, by
an untimely Zeal and too much Forwardness.
All those Motives together, but chiefly his
ardent Desire of seeing the *Jesuits* mortified
either one way or another, made *Ursini* sub-
mit to *Tournon's* Opinion. Now the only
Difficulty remaining was to pitch upon a
Person furnish'd with the requisite Qualities
for the Performance of an Affair of such Con-
sequences, Justice, Candor, and Zeal for the
Advancement of true Religion, being very
extraordinary Guests at *Rome*, where, altho'
there be great Care taken by the Clergy to
keep *Machiavel's* Book out of the Hands of
the Laity, yet his Maxims are so far rooted
in their own Hearts, that they abhor the Di-
ctates of a crucified Saviour, and make a poli-
tick Robe of Religion, taking the Liberty to
put it on, or off, as serves their Occasions ;
and all of them are to be suspected of Atheism,
who contradict in Practice what they so ear-
nestly pretend to believe, because Conscience
can never be persuaded against a daily con-
vincing Experience, the Prelates and Cardi-
nals

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nals being like Jugglers, who carry the Coal of Zeal only in their Mouths, not being heated themselves with what they carry about to enflame others, suffering their Zeal to rise no higher, or fall no lower than suits with the politick Reaches of their Ambition, which they not only suffer in themselves, but water by Ecclesiastick Preferments in all others they find able to promote their Ends, viz. to suppress the Laity, and advance the Clergy. Therefore after many diligent Enquiries after his Behaviour, *Tournon*, who had propos'd the Expedient, was thought unanimously by all, the only proper Person for putting it in Execution, he being of an unspotted Character, void of Ambition, Luxury and Avarice. The Pope was so overjoy'd at the News of his being elected to go to *China*, and publish the Decree against the *Jesuits*, knowing his Zeal for the Infallibility of the Church; that he fell a singing the Hymn of Praise, or *Te Deum*, and after having tenderly embrac'd him, when he went to ask Instructions for the further Proceedings of the Committee, he told him that he only recommended Secrecy, and dissembling to them, (remarkable Instructions from the Infallible Vicar of Christ who imitates in all his Proceeding the worldly Prudence of the unjust Steward, and not the Simplicity of the Dove) as for the rest he said, he rely'd on their Zeal, Capacity and Integrity. After this Answer, by Virtue of which they were declared Plenipotentiaries for the Ruin of the *Jesuits* Idolatry in *China*, they fell to work in good earnest, and used all Artifices for amusing the *Jesuits*, and
car-

carrying on their Designs against them. But before we enter upon a minute Detail of their glorious Proceedings, let us remark, that much about the same Time happen'd the Commencement of open War in Matters of Religion even in Italy, which had its Rise from the following Accident, (it being the Will of God for Reasons best known to himself, to give some happy Success to bad Means, wisely contriv'd) The Jansenists were so enrag'd at the anathematizing of the *Obsequious Silence*, of which we have given already an Account, that they left no Stone unturn'd, to run down the Credit of the Bull, and expose the Pope and his Doctrines, which they distinguish'd from those of the Church, by writing openly against his Infallibility, which they said they were oblig'd to deny by Virtue of an Oath taken by all the Doctors of *Sorbon*, to observe the Decisions and Sanctions * of the Council

* *The Decisions of the Council of Constance, which the French Clergy are bound to observe, are as follows,* viz. Synodus ipsa potestatem habet a Christo immediate, cui, quilibet Cujuscumque status, vel Dignitatis, etiam si papalis existat obedire teneatur, in iis quæ pertinent ad fidem & Reformationem Ecclesiæ in Capite & in Membris, quapropter fatemur sic inesse apostolicæ sedi ac Petri successoribus Christi vicariis rerum Spiritualium potestatem, ut simul valeant atque immota consistant; sanctæ Oecumenicæ synodi Constantiensis, a fede Apostolica Comprobata, ipsoque Romanorum pontificum, ac totius Ecclesiæ usu, confirmata, atque ab Ecclesia Gallicana, perpetua Religione Custodita, Decreta, de Authoritate Conciliorum generalium, quæ sessione quarta & quinta Concilii Constantiensis continentur; nec probari a Gallicana Ecclesia qui eorum Decretorum quasi dubiæ sint Authori-

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cil of *Constance*, in that Affair ; and now observing no more Measures, they appeal'd from him and his Bulls to a general Council, and declar'd that they own'd not *Clement* the Eleventh for an infallible Judge ; that they would stand to what the Councils of *Constance* and *Basil* had determin'd concerning the Infallibility of the Decrees of Popes : This Appeal occasion'd many of the most learn'd Men of *France* to be banish'd the Kingdom, contrary to the fundamental Laws, and express Privileges of the *Gallican Church*; for by them it is declar'd that such Appeals are not only lawful and valid, but also that they have been continually without Interruption practis'd in all Ages by the Clergy of *France*, whenever the Popes of *Rome* have pretended to an unerring Spirit, or to the Power of dispensing with the Canons of the Church ! Notwith-

thoritatis, ac minus approbata, robur infringant, aut ad solum Schismatis tempus Concilii dicta detorqueant. Hinc censemus nimis Apostolicæ potestatis usum, vel potius abusum moderandum, per Canones spiritu Dei Conditos & totius mundi Reverentia Consecratos, valere etiam Regulas, mores, & Instituta a Regno & Ecclesia Gallicana recepta; patrumque terminos manere inconcusso, atque id pertinere ad amplitudinem Apostolicæ sedis, ut statuta & Consuetudines tantæ sedis & Ecclesiarum consentione firmatae propriam & inconcusam stabilitatem obtineant. Omnes igitur dictis Constitutionibus subscribant Greffariis facultatem Theologiaz, ac juramento inviolabili se obstringant eam Declarationem se observaturos, antequam aliquod munus in Collegiis aut dominibus obire possunt.

† The Council of Constance was held Anno 1414, which the Jesuits deny to be a general Council.

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standing all those Laws, and a smart Letter written by *Ellis Dupin* to King *Lewis*, wherein he plainly and boldly acknowledg'd, that as a *Frenchman*, and as a Doctor of *Sorbon*, he was oblig'd by Oath to assert and maintain the Rights and Prerogatives of the Crown, and the Privileges and Opinions of the Faculty of *Sorbon*: Notwithstanding, I say, all these Things, all the Doctors that oppos'd the Pope's Bull, were banish'd the Kingdom; three of them came into *Italy*, and publish'd their Writings at *Lucca*, *Padua* and *Milan*, and were so well encourag'd and countenanc'd by those of the best natural Abilities of that Country, who daily groan under the slavish and idolatrous Yoke of *Popery*, that had they not been basely and treacherously abandon'd by two potent Princes, who promis'd to assist them vigorously against the Pope, they would have cut out Work enough for his Holiness at *Rome*, and establish'd the reform'd Religion in *Italy*: One *Boccarelli*, * a very zealous Priest of the Diocese of *Brescia* † being animated by the Writings of the *Sorbonists* ‡, preach'd up *Calvin's* Doctrine of Predestination,

* *Boccarelli*, there were two of this Name, He that I speak of was distinguis'd by the Word Junior from the other who died also in the Inquisition.

† *Brescia* is a Town in *Italy* under the Venetian's Dominion.

‡ The *Sorbonists* who are all *Jansenists* maintain *Calvin's* Doctrines as to Free-Will and Predestination: and *Cornelius Jansenius* said, that *Calvin* optime sensit sed male locutus est, meaning that he should not have spoken so plainly in the Beginning.

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and *Reprobation*, to the highest Degree, viz. that Merits or Demerits have no Hand neither in the one nor in the other, but that the Free-Will and Pleasure of God alone does all; and asserted that absolute Precedent, and gratuitous Election, was not only consonant to the express Words of the Apostle *Paul*, but also that it was according to the Opinions of the most learn'd Divines, and Fathers of the Church †; this his Opinion he confirm'd with an infinite Number of Authorities taken from Holy Scripture, especially from St. *Paul*, adding that the contrary Opinion of Predestination's depending on the Foresight of our good Works, grounded on the Jesuitical* Doctrine that affirms, that God Almighty has given a sufficient Grace to every Body, and that upon the good or bad Use of this Sufficiency, both Election and Reprobation de-

† St. Gregory saith, that the best of Men will find no Merit, in their best Actions, and that if he should attain to the highest Virtue he should obtain Eternal Life, not by Merits but by Pardon, Moral. l. 9. c. 11. and elsewhere, continues Boccarelli, he saith, I pray to be sav'd not trusting to my Merits, but presuming to obtain that by thy Mercy alone which I hope not for by my Merit: in 1. Psal. pænit. St. Augustin saith, that the Works which are done without Faith are turn'd into Sin, and he crowneth them because he crowneth his own Gifts not thy Merits, for in doing Good none can be free in Will and Act, unless he be made free by him that said, if the Son free you, you are free indeed. All these Doctrines of St. Augustin, are maintain'd by the Jansenists altho' condemn'd by the Council of Trent.

* Molina a Jesuit was the first Inventer of this Doctrine, and from him the Jesuits are call'd Molinists; bis

depended, because God had elected those whom he had foreknown would consent to, and accept of that Grace, wherewith they were call'd, and rejected those whom he had seen were to refuse it, or not co-operate with it; he added, I say, that this Doctrine is evidently *Pelagian*, and the Abettors thereof are *Aristotelian* Christians, who seem'd to have some Reasonings of the Heathen Philosophers on their side, but would necessarily sink under the Authorities of Scripture, which is the true Rule of our Faith: To corroborate and confirm all those his Opinions, he made use of the Ninth Chapter of the Apostle St. Paul to the *Romans*, where he says, that *God lov'd Jacob and hated Esau, before either of them had done Good, or Evil*; That of the same Lump of Clay, he makes Vessels of *Honour and Dis-honour*; That it's neither of him that *runneth nor of him that willeth, but of God that giveth the Blessing.*

bis Opinions are the same with the Semipelagians, who were condemn'd by Innocent the First, Anno 405. he answers when the Jansenists oppose St. Augustin to him, that he is verily persuaded that if St. Augustin had been living in those Days, when the Calvinists and Jansenists so interpret St. Paul, he would have been of another Mind, especially he being such an Enemy to Hereticks, and that we can't defend his Opinions now, since the Council of Trent has condemn'd them; and says, that the Books containing such Opinions were written by him, (St. Augustin) in the Beginning of his Conversion to the Catholick Faith: and concludes that St. Augustin does attribute too little to Free-Will.

Moreover he laughed heartily at the Pope's pretending to Infallibility, and cited about Four-score of them out of * *Bolandus* a Jesuit Author, who had evidently err'd, and clash'd against one another in the most material Points of Faith. For Pope *Pius* † the Second says, that before the Time of the *Nicene* Council, little Regard was had to the Church of *Rome*, and she us'd to call others Aposto-lical and Sister Churches. But *Gregory the Twelfth* affirms about the middle of the Fifteenth Century, that the Church of *Rome* is the Mother and Mistress of all Churches, and declares it to be an Article of Faith necessary to Salvation to believe her so to be. Pope *Gregory the First* declares, that it is the Pride of *Lucifer*, not to be endur'd, for one Bishop to set himself over the rest, and to pretend to have all the the rest in Subjection to him. Pope *Celestinus the Third* contradic's him, by saying, that the Pope of *Rome* is the Vicar of Christ, and has supreme Power over all the Bishops of the Church, and that without Sub-jection to him there is no Salvation. Pope

* *Bollandus in Actis Sanctorum, in propilo Maii postquam asseverat Octoginta summos pontifices errasse in definiendo, insert per legitimam sequelam summorum pontificum Bullas ne vel minimum pondus probabilitatis adferre rebus vel Historiis, quas referunt vel approbant.*

† *Pope Pius the Second in his Epistles has the following Words, That it's a most pious and probable Opinion that all the Churches of the Christian World are Sisters to that of Rome, who can pretend no Authority over them.*

Calixtus the Roman, and Gregory the First say, that though *Tobias, Judith* and *Maccabees* were read by some Christians, yet they were not receiv'd by the Church as Canonical Scriptures; and the latter in his Morals quoting the *Maccabees*, excuses himself for producing a Testimony out of a Book not receiv'd by the Church. *Boniface the Second* and *Felix the Third* affirm, that *Tobias, Judith, &c.* are as much the Holy Scripture as *Genesis*, and the Writings of the four Evangelists, and declare *ex Cathedra*, that whosoever do not acknowledge them to be so is accurs'd. The Popes *Anterus, Zepherinus, and Gregory the First* declare; that all Things necessary to Salvation are contain'd in the Holy Scriptures, and that from thence every Body may learn whatsoever is necessary to Salvation. *Gelasius the Second, Sergius the Third* and *Benedict the Seventh* affirm, that Scripture alone is not the Rule of Salvation, and that Traditions and the Declarations of the Popes are to be receiv'd with the like Regard and Veneration as the Scriptures. *Gregory the Ninth* and *Alexander the Fifth* declare, that it's expedient for all Men to read the Scriptures; but *Honorius the Third* and *Celestinus the Fourth* say, that the Scripture is not to be read in the vulgar Tongue, or by the Ignorant, because more Prejudice than Profit will redound to them from it. *Adrian the Third* confesses that there is no mention of Purgatory in Scripture, or in the Writings of the Holy Fathers, and therefore we may conclude, that at the Hour of Death, either the good or evil Spirit seizeth upon the Soul, and keeps it for ever

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without any Change. But *Leo the Tenth* and *Julius the Second* say, that after this Life there is a Purgatory where the Souls of those that dye in Venial Sin, and are not purg'd by the Sacrifice of the Mass, or by the Indulgences of the Pope, are to give Satisfaction for their Sins. *Gregory the First*, *Celestinus the Third*, and *Urban the Sixth*, do professedly forbid the Worship of Images. But *Paul and Julius the Third* affirm, that Images are not only to be placed in Temples, but are also to be worship'd, as if the Persons thereby represented were present. Pope *Gelasius* and with him *Benedict the Second*, and *John the Fifth* declare, that in the Sacrament the Substance or Nature of Bread ceaseth not, and that consequently our Bodies, as well as our Souls are nourish'd by the *Eucharist*: and they declare further, that every Body should receive the whole Sacrament of Bread and Wine, and not the Bread alone; for the dividing of one and the same Sacrament, is a great Sacrilege: But Pope *Paul the Fourth*, and *Pius the Fifth* forbid, under the pain of Excommunication, the Laity to receive under both Kinds.

Thus briefly says *Beccarelli*, I have given you some Instances of Popes that have contradicted one another in the chief Articles of Faith; but some People will perhaps say, (he continues,) that all the Doctrines taught at present by the Church of *Rome* have been confirm'd by the Council of *Trent*: to which I answer, that the said Council is of no Authority, because it was neither lawfully call'd, nor free, nor general, nor receiv'd by the *Gallican*

lican Church ; because the Pope was suffer'd to be both *Party* and *Judge*, and the Bishops depriv'd of all Power either to propose or determine ; and because the *Plaintiffs* were admitted to no more Favour or Liberty than to remain quiet and hear themselves condemn'd ; and though this *Synod* was call'd only to abate the Power and reform the Abuses of the *Court of Rome*, it was manag'd by the Popes, and by their Legates with so much *Policy* and *Priestcraft*, that it did rather much strengthen and confirm the exorbitant and tyrannical Power of that See than lessen it. Therefore, he goes on, the ancient *Canons*, the true Discipline of the primitive Church, and the good and truly infallible Laws of *Christ*, which the Devil has stolen away by the Art of Popery, ought to be brought back from Bondage, and the usurped Authority of Antichrist abolish'd, by Princes taking upon them the Government of Ecclesiastick Affairs : For, as the learn'd *Gerson* says, ' we must not look for a Reformation, in Things that concern Faith and Religion, or Doctrine or Manners, except the secular Powers do seriously take it in Hand, by calling Councils, and presiding in them, either by themselves or Deputies, according to the Power given them by God Almighty, and according to what had been practis'd by the most pious and prudent Emperors almost in all Ages.'

By *Constantine* the Great, who moderated the *Council of Nice*, and pronounced some interlocutory Decrees in Differences that occurred ; and *Marcellinus* represented the same Emperor, at the Conference which was held

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in Africa betwixt the Catholicks and Donatists ; after the same Manner *Candidian* presidèd in in the Council of *Ephesus*, by Order of the Emperor *Theodosius the Younger* ; and the Emperor *Marcian* was personally present in the Synod of *Calcedon*, and *Constantine* term'd *Paganatus* in that of the *Trullo*. But I have no need, says he, to go so far for Precedents in this Matter, seeing *Charles the Seventh*, King of *France*, *Anno 1400*, by the *Pragmatick Sanction of Bourges*, * took upon him the Care of reforming the Abuses that had crept in by the exorbitant Power of the Clergy, saying, ' that he was oblig'd to do so, because he thought that by the Debates, Animosities, and Janglings of the Clergy, no less than the absolute Ruin of the Church, and the true *Orthodox* Faith was threaten'd. *Charles the Fifth* Emperor, imitating this wise King, at the *Diet of Ausburg*, *Anno 1548*, resolvèd to regulate the Affairs of Religion, and in the original Preface of his famous *Interim* †, are the following Words, written with his own Hand.

' I can't believe, for my own part, that there is any reasonable Christian, that dares seriously affirm, that an innumerable Multitude of Men believing in a Crucified Redemer, and humbly receiving the Dictates

* Bourges is the Name of a Town where the King did this.

† Interim is call'd a Reformation of the Clergy made by him, because it was only to continue till a General Council.

of Holy Scripture, are yet in a State of Reprobation, solely for not acknowledging the Pope's Supremacy; I know very well, says he, that this Doctrine is taught, but I appeal to the Consciences of those that teach it, whether or no, they are truly persuaded of the Reasonableness of it.

I thought that a General Council would have had Courage enough to oppose such ridiculous Maxims and new found Doctrines, and for this Purpose I have been at so much Trouble to make one meet at Trent; but very contrary to my Thoughts and Expectations, it's become the very Slave of the corrupted Church of Rome, nothing being there propos'd, but by the Pope's Order, and by the servile Mouths of his Pensioners.

When I insist upon a Reformation of the Clergy, and the Church of Rome, the Presidents of the Council never want specious Pretences to hinder the Thing to be proposed, or to procrastinate the Deliberation, that so they may have time to bribe the Bishops, and make Factions. Such Dealings and Delays have oblig'd me to make Use of that Power and Authority, which was given me by God Almighty for the regulating of Ecclesiastick Affairs.

By the same Intrigues of the Court of Rome, continues Beccarelli, complained of by Charles the Fifth, Transubstantiation, the Adoration of the Sacrament, Auricular Confession, have been passed into Laws by Innocent the Third, Anno 1215. and afterward, Purgatory, Invocation of Saints and Angels, and the worship-

ping of Images, invented only to inslave the Laity and enrich the Clergy, have been made Articles of Faith ; wherefore all these Innovations do oblige all Persons who have any regard for the Glory of God, or the Good of their own Souls, to protest against such Abuses, and to procure with all their Power, the Re-establishment of the Holy Bible, in the Church of God, which is the true Rule of Faith and the only Guide to everlasting Happiness ; as containing the most important Truths, the most sublime Mysteries, the most improving Doctrines, the most perfect Morals ; together with the most sure Prophecies, the most bright Examples of our Saviour and his Followers ; the most powerful Persuasives, and the most divine Aids and Succours ; and withal, the most constraining Motives and convincing Reasons, the most heavenly Consolations, and the most awful Rewards and terrifying Punishments ; it's a most plentiful Magazine to supply all our spiritual Wants, and to furnish us with Strength and Armour against the Attacks of Satan and Policies of *Rome*. If we are in never so great Doubts, there is something in this Book that is able to give us Counsel ; if we are in any Darkness, here is a most diffusive and copious Light ; if in any Trouble or Anxiety of Mind, here is superabundant and heavenly Consolation ; in a word, let us henceforth endeavour the Re-establishment of that Book in the Church, which is only holy, just and good, and altogether worthy of God and infinitely advantageous to Men : for the Neglect of this Book, *Rome*, which was anciently called

call'd the Holy City, has departed from the Faith, and is become the Habitation of Wickedness, Idolatry, and Schism, and the Popes the chief Promoters thereof; for if we look into History, we shall find Pope *Marcellinus* sacrificing to Idols, *Liberius* and *Felix*, *Arians*; *Anastasius* a *Nestorian*, and Pope *John the Twenty Third*, denying a Future Life: Go we on, and where shall we find more or greater Schisms than in that City, one Pope cursing another, and undoing what his Predecessor had done; as was the Case of *Formosus*, *Sergius*, and of *Pius the Fourth*, *Anno 1561.* annulling whatever had been done by his Predecessor *Paul the Fourth*; nay, even contradicting themselves, as is manifest from the Proceedings of *Paul the Fifth*, who reign'd *Anno 1621.* who made so great a Present to the Devil, as at once to excommunicate the whole State of *Venice*, with all the Territories belonging to it; but this was afterwards condemned by himself as rash and inconsiderate, foolish and unlawful *; Terms most unbecoming a Person, who pretends in his Decisions to be infallible. Hence we may very justly take occasion to conclude, that no *Pope* doth think, or ever thought he had a Power of not erring; for if such a Spirit were an usual Companion of that See, Pope *Paul the Fifth* would have expected the Operation of it, and not have troubled a State to so little purpose, without the Af-

* See his Bull in the *Bullario*, or the Book containing all the Pope's Decrees, p. 261.

stance

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stance at least of a Revelation. So far the learned *Beccarelli*.

Whose Doctrines made a vast Noise, not only in *Lombardy* but also over all *Italy* : and when the News came to *Rome* of these his Atchievements and Enterprizes, the Cardinals were strangely affected according to their different Principles ; those among them who had any Zeal for Religion or Virtue, were flush'd with Joy in their Minds ; the wicked and flagitious over-whelm'd with Melancholy ; but the Motions of the Vulgar were more to be notic'd, who like to those who believe a Plurality of Gods, and therefore in time of Danger, not knowing amongst so many different Protectors and Deities whom to address, or in whom to confide, many of them went to the *Minerva*, others to *Ara Cœli* *, the wisest of them betaking themselves to the *Pantheon* † with the Vicar of Christ, who went there in his Pontifical Robes, to plead for Mercy and Protection ; but a Report having been spread in the City, that *Beccarelli* with some Thousands of Men in Arms, and in good Order, was advanc'd to *Montefiascone* ‡, his Holiness put himself under the Protection of Castle St. *Angelo*, wisely esteem'd by him at that Juncture, a stronger Defence than all the Male and Female Deities of the *Pantheon* ; and at the same time or-

* *Ara Cœli* a great Convent of Franciscan Fryars.

† *Pantheon*, a Church which was dedicated by *Agrrippa* to all the Gods.

‡ *Montefiascone*, a City near Rome.

der'd

der'd Don *Horatio Albani* to go with a Detachment of the Horse-Guards to view the Country. Poor Don *Horatio*, who although he had been a little before declar'd *Generalissimo* of the Pope's Forces by Sea and Land, yet having never wore a Sword before, remain'd as if he had been Thunder-struck at such Intimations; and *Clement* himself was in no less Consternation, expecting either an ignominious Deposition, or a painful Imprisonment during Life; for it was reported that *Beccarelli* had threaten'd to treat *Clement* the Eleventh as the Council of *Constance* had treated three of his Predecessors, which had deposed *Gregory the Twelfth*, *John the Twenty Third*, and *Benedict the Thirteenth*: 'For,' said he, the Pope's Authority being in direct Opposition to the Good of Christendom and the Reformation of the Clergy and Court of *Rome*, it must be directly struck at and subverted, otherways there can be nothing done.' While Don *Horatio* was preparing himself with great Fear and Trembling for his martial Expedition, there arriv'd a Courier from Cardinal *Badoero** Bishop of *Brescia*, very luckily both for him and his Brother the Pope, that *Beccarelli's* Faction was divided; some of them preaching *Luther's* Doctrine, others that of *Calvin*, and that a Third part of them seem'd to follow the lascivious Errors of *Molinus*; and that all these Divisions had been occasion'd by the happy and successful Intrigues of three Monks, who had insinuated themselves at first into *Becca-*

* Cardinal *Badoero* was a great Friend to the Jesuits.
rilli's

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relli's Favour, by their seeming Zeal and counterfeit Probity; and having by the same Means and their emphatical Talent of Preaching, gain'd Credit amongst the common People, they, by virtue of a premeditated Agreement, had sown such Seeds of Animosities, Fewds and Differences, even in their main Principles and chiefest Points of Doctrine and Worship, that now all the Beccarellists Endeavours are bent to the Ruin and Destruction of each other; and therefore that he, by the Policy of those zealous Monks, (who came every Night to him with fresh Intelligence, and to receive new Instructions from him) hop'd in a very short time to abolish the Heresy, and ruin the Boccarellists with their own Arms; and that already the Misunderstandings had been so great among them, that their chief Leaders seem'd very desirous of an Accommodation; Cardinal Badoero concluded his Letter with many Complements and pressing Desires, that his Holiness would be pleas'd to send him new Instructions and copious Rewards for the truly zealous and cunning Monks, who had exerted their Talents so prosperously for the Good of the Gospel, and for the Grandeur and Glory of the Church of Rome.

This Letter reviv'd the Pope, and all the Cardinals of his Faction, of whom many had been his Companions in Castle St. Angelo; and some of them having left Rome in Disguise, Couriers were immediately dispatch'd to recall them. The little Discretion shewn, and the great Cruelties practis'd by the Pope and Inquisition in this Affair, made the Duke of

Parma

Parma say, ' That Clergymen had Swords in their Mouths, but no Courage in their Hearts ; I mean, continues he, they threaten every Body when they are uppermost, without considering what may be the Issue of such Menaces ; but when they see themselves threaten'd or reprov'd, then their Hearts and Courage fail them, they fall a trembling, and humble themselves to the very Ground, and procure by all manner of Submission to pacify their Enemies ; therefore, he concludes, the Clergy should be always kept in a State of Fear ; the Church being a *Planet* of that Nature, that if it soar too high, it so participates of the Air overheated, that it hatcheth the Plagues of Rebellion every where, pretending the Prince negligent in Religion, or an Infringer of the Laws of the Church ; Weapons of Religion easily forged, which subtle Men snatch up, and put into the Hands of such as they have formerly intoxicated with a Desire of Sedition and Rebellion, who seldom give over till they meet their own Ruin, or that of their lawful Sovereign.'

For no sooner was the Face of Affairs chang'd, I mean Cardinal Balboero's Letter arriv'd, but the Pope became as boisterous and huffing as before, and the Inquisition did begin its old Trade of cutting *Ears*, and slitting *Noses*, &c. the Clergy not being able to bear moderately the good Fortune that had accompanied them in this Affair, they barbarously triumph'd over all honest Men ; and immediately the Castles of *St. Angelo* and *Civita*

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vita Vecchia *, and generally all the Prisons of the Inquisition were cramm'd full of those who had shewn any Mark of Religion, or a Desire of a Reformation of Manners: and many of the chiefest Citizens were so well taken care of, that they never appear'd any more in Publick; nor was the Pope very solicitous in getting Proofs against them; for by the barbarous and cruel Laws of this Antichristian Tribunal (by which the Pope condemns all he dislikes, by an Authority uncapable of falling under ordinary Dispute, without the immediate Effects of its Revenge) the very suspicion of Heresy is a valid and sufficient Cause to take any Man's Life away, by the most cruel and most bitter Torments imaginable.

It's a Subject full of Grief and Melancholy for me, to give a particular Account of the Sorrow this Disappointment of a Reformation in *Italy*, rais'd in the Hearts of all good and zealous Christians; the prudent Reader may well imagine it was exceeding great, since thereupon depended the Liberty of Conscience which had been promis'd by *Beccarelli* in one of his *Manifesto's*, by which he also declar'd, that his Intention was only to deliver *Italy* from Idolatry and Slavery, under which it had most miserably groan'd, ever since so great a part of it had fallen under the Power of the Church, and had been

* Civita Vecchia is a little Place thirty Miles distant from Rome, where the Air is so very bad that Strangers can't live long there.

govern'd

govern'd by tyrannical Popes, whose Cruelty and Ambition had grown to such a Pitch, that they pretended an absolute Dominion over Body and Soul: and although all People were very sensible of their Calamities, yet they knew not how to shake them off; despair of Redress having render'd them so Supine and Negligent, that they had almost lost the very Power of meditating a Recovery; but he who protects the Oppressed, seem'd at that time to have put it into their Hearts to be their own Redeemers; for had they not trusted too much to those hellish Monks, who were sent on purpose to imbroil them, they who had united themselves so unanimously under Beccarelli's Command, had never separated till they had freed their Country and themselves from perpetual Servitude, and from that Religion which countenances Tyranny, teaches the most abominable way of shedding Innocent Blood, and commands such barbarous and cruel Actions, as draw down the Vengeance of Heaven upon all those who commit them; and is capable to excite the brute Beasts to make War against them, and thereby rid the World of such Monsters, who think themselves oblig'd by Charity to go against the most essential Laws of Humanity, and by the rankest Blasphemy, set up the Standard of the meek and humble Jesus, in a vast and sanguine Field of Ambition; and his Cross, in a greater Golgotha than that wherein he was crucified by the Jews; and all this under Pretence of Religion, as if God was less jealous of the Honour of his Church, than the Priests were of their Temple,

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ple, into the Verge of which they would not admit the Price of Blood; much less then can the Judge of all Things accept the Persons of those that shed it, under the Pretence of pleasing him.

This will appear no Paradox to those that are acquainted with the Humour and Bigotry of the *Italians* and *Spaniards*, who persecute those of the true Reform'd Religion with irreconcileable Hatred and Malice; the chiefest *Grandeis* * among them thinking it the greatest Badge of Honour to become the Executioners of Hereticks, (as they call the Reformists) and that not without a very good ground; for they do believe it as a principal Article of their Faith, viz. that every Person who concurs either directly or indirectly to the Destruction of Heresy, gains for himself and Posterity Two Thousand Years of Indulgences, and that in Heaven he will be signaliz'd with the specious Character † of *Priesthood*, for his Zeal in propagating the Gospel.

These romantick Stories, told by a *Franciscan Fryar* in his Sermon, and confirm'd with the unerring Spirit of fifteen Popes, and with the infallible Authority (as he alledg'd) of the Council of *Sardica*, Anno 351. so incens'd and enrag'd the Nobility of *Brescia* against

* *Grandeis* is the Name the Spaniards give to those of the Nobility, who have the Privilege of covering themselves before the King.

† The Papists believe that the Character of Priesthood remains in the next World, and that God Almighty confirms them in it.

Beccarelli, that they first betray'd, and then consign'd him to Cardinal Badoero, their zealous Bishop, who, after he had receiv'd full Power from his Holiness to proceed against him, omitted no Means that Bigotry or mistaken Zeal could prompt him to; first to get him in his Claws, and afterward to murder him in a most cruel and barbarous manner.

My Senses abhorring the very Thoughts of so black and wicked a Tragedy, I shall forbear giving a particular Account of it here, and shall only remark, that none but Priests could have been the Contrivers of such crucifying Tortures: As for the Laymen that were employ'd in it, I suppose they were over-aw'd by the Cardinal's Authority, or deluded with the Absolution and Dispensation he gave them before-hand, from all the Lyes and Perjuries they should be guilty of in the murdering Beccarelli. But though the Rage of the Clergy did not make a stand here, the Priests using as much Impiety in defaming him after he was dead, as they had done Cruelty in executing him; by immediately publishing a Book against him and his Followers, stuff'd with all sorts of Contradictions and Inconsistencies in his Doctrines, and Lewdness and Immorality in their Practice; affirming, that he allow'd the Multiplicity of Wives with Mahomet, and that his Liturgy was taken from the Sodomitical Practices of the Quietists; they accus'd him also of the opposite Tenets of Calvinism and Pelagianism, Arminianism and Jansenism, Judaism and Paganism; and to make his Memory more abominable

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to the Vulgar, they said, that he had sent his Emissaries to poison the Wells and standing Waters of *Rome*, and to set Fire to *Naples*, and to many other Towns of *Italy*; the Priests giving every Body warning from the Pulpit, to be upon their Guard against such secret Poisoners and villanous Incendiaries.

Though such Calumnies and false Accusations against *Baccarelli* were not believ'd by Men of Understanding, but look'd upon as things dictated by a Spirit of Revenge, so common and familiar to the *Romish* Clergy, that it has been practis'd by them in all Ages, against those who have oppos'd Priestcraft; the Council of *Trent** having declar'd *Luther*, *Zwinglius*, *Melancthon*, and the rest of the Reformers, guilty of all the Inconsistencies that their Rage cou'd imagine, or their Perjury confirm; and although this be not the way to suppress Heresy, since all wise People are jealous of that Religion which useth such base Arguments for her Defence; Truth having been so long determin'd to be most strong, and where Oppression is, there for the most part she is suppos'd not to be;

Nevertheless his Holiness gain'd a great deal by such Forgeries, by making use of them to advance his Dominion and Authority; for no sooner did any Person shew Displeasure at his Despotick way of Government, or whisper any thing against his Family, but the Inqui-

* See Cardinal Pallavicino's History of the Councils of Trent, dedicated to Pope Alexander the Seventh.

sition was ready to give them a final Answer, by declaring them guilty of all Beccarelli's enormous Opinions: And I did see with my own Eyes six Persons imprison'd at Florence, upon no other Account, but only because they had said, that the Revenues of the Church ought not to be spent in playing at Cards; they having been mov'd to speak so openly, by a true Report, viz. that Monsignor Albani * had lost whilst he was extraordinary Nuncio at Vienna, fifty Thousand Roman Crowns in one Night by gaming. By this it appears, that Ignorance and the Inquisition are the greatest Supporters of the Church of Rome; the first lies in every particular Papist's Power to reform, the second for the most part in the Power of the King of Spain, because the Inquisition prevails most in his Dominions. Now to return to the Chinese Affairs.

These Domestick Broils of Italy in Matters of Religion, had hitherto much hinder'd the Proceedings of the Committee, which being now altogether suppress'd by the barbarous and inhuman Murder of Beccarelli; and his Holiness being of Opinion, that such Breaches in Italy had been much fomented by the Jesuits, that so they might give him his Hands full on't at Home, and thereby remove his Thoughts from the Chinese Affairs; he order'd the Committee to proceed vigorously against them, by taking into Consideration what In-

* Monsignor Albani is now Cardinal and Prime Minister to the Pope, that Office belonging by Hereditary Right to the Pope's Neophytes, is a very lewd Person.

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structions were necessary to be given to Monsignor de Tournon, who was to go to China and condemn the Jesuits, and by seriously thinking how to form the Decree that was to be sent there with him, in order to be publish'd first in *China*, and afterwards at *Rome*: And truly the forming of the Decree was a thing of such Importance that it puzzl'd them all, seeing it was to be worded in so ambiguous a manner, and with such captious Terms, as might seem to condemn the Idolatries of *China* without the least suspicion of Censure against those practis'd at *Rome*, between which there is so great an Analogy or Semblance, that (as Father Ceva * observes) it's altogether impossible to condemn the Chinese Rites, without anathematizing at the very same time the very fundamental Articles of the Romish Religion. But the industrious Endeavours and profound Speculations of the President of the Committee, Cardinal Ferrari, succeeded so well, that at last with the Help of Aristotle †, he favour'd Christianity, gave Content to the Pope, and Satisfaction to the Committee, because he limited it with such Clauses and Restrictions, that it seem'd only to level at the idolatrous Ceremonies of *China*, without including or comprehending those of *Rome*; but this was not without a great deal of

* Father Ceva, a Jesuit of the Province of Milan, wrote a curious but atheistical Pamphlet, intituled, *Reflectioni sopra il decreto di Clemente undecimo*, which I have by me.

† Aristotle is reckon'd the most contrary of all the Heathens to the Being of a God.

Trouble and Labour, there having been held about this important Affair upwards of sixteen Consistories or Meetings of the Committee; in every one of which something was alter'd in the Decree, which I shall insert at large in the *Appendix*, it being a thing absolutely necessary to be known by all curious and well-meaning Persons, it having occasion'd irreconcileable Breaches between the *Pope* and *Jesuits*; and by it People may be made able to judge of the Infallibility of the *Romish Church*, which can be no more consistent with such a Decree, than one part of a Contradiction can be reconcil'd to another, or than an unerring Spirit can be consistent with having actually err'd. To find fallible Churches mistaken and at sometimes to vary from themselves, is consistent with the Course of all sublunary things, which are apt to change; but to find Errors and Contradictions in an infallible Church, even in Fundamental Articles, viz. whether or no a Christian shou'd adore only One God, (for this is the true State of the Controversy betwixt the *Dominicans* and *Jesuits* in *China*) is to confound the Nature of Things, and to give no Advantage to the Infallible Church over the Fallible, and to expose Persons that betake themselves to that Shelter, to all the Uncertainties and Disappointments of Ignorance and Error; for what is the usual Argument brought by the Papists to make ignorant People forsake other Churches, but because they are Fallible? What is the Reason why they go over to the Church of *Rome*, but because she is (as they are made to believe) Infallible? But

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if with her Infallibility she is mistaken, and with her Certainty she contradicts her self; if she not only says one thing in one Age, and another in another, but likewise in a very short space of Time (as will appear by comparing the Decree of Pope *Alexander* the Seventh in Favour of the *Jesuits*, with that of *Clement* the Eleventh against them) she manifestly acknowledges her self to have err'd; then, I say, every Body will have the same Reason to forsake the Church of *Rome*, as they had to embrace her Communion; and all understanding Persons must either be contented to be of no Church, as most part of the Papists are, who are any ways conversant in History, or acquainted with the Practice of the Church of *Rome*, or to be contented with a Fallible Church. And now to proceed.

The following Instructions were given to Cardinal *Tournon*: 1st. 'That in his Journey to *China*, he should make use of all the Slights and Stratagems of Policy, the better to delude and ensnare the *Jesuits*, by shewing himself a great Admirer of their Morals, and of their cunning and alluring Methods of propagating the Authority and Doctrines of the *Romish* Church, which by no means at present could subsist, or hold out against the boisterous Attacks of *Protestants* and *Schismaticks*, without their all vanquishing Policies contain'd in their *Omnibus Omnia*; and by lodging always in their Colleges, and by praising their Austerity and Strictness of Discipline. 2dly. That when he arriv'd in *China*, he should go straight

straight to Pekin, where the Emperor resides, and present his Credentials, omitting no Means of ingratiating himself with the Prime Ministers, either by Presents or Submission. *3dly.* That after he had gain'd any Degree of Favour with them, he should expatriate much upon the Grandeur, Riches, and Authority of the Pope, who is worshipp'd by all Christians, under the Title of *Lord of Lords*, and thereby is able to lead King and People where he pleases, and to proportion what Power or Riches he thinks fit for himself; for besides *Tithes* and unquestion'd *Church-Duties*, pay'd him by all Christians, which are vast *Revenues*, he has Power, uncapable as well of Envy as Revenge, to make great *Levies* when he pleases, over all *Christendom*, upon no other Reason, than to augment his own, or raise Empires for his Nephews: That he has Power to excommunicate and depose all the Emperors and Kings of *Europe* at his Pleasure, they having no better Right to their Crowns than what is deriv'd from his Approbation; and therefore all of them shelter their Dominions under his Protection, and acknowledge him Lord of all *Christendom*, and pay a most blind Obedience to all his Laws and Sanctions, believing that he can neither deceive nor be deceived: That the greatest Monarchs esteem'd themselves extremely honour'd, if they were admitted to kiss his Toe; and adore him as the infallible Vicar of Christ. In fine, that the Pope was more powerful than any of the *Roman Emperors*, his Authority and Despo-

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‘ tick Government extending it self not only
‘ to Temporal, but also to Spiritual Affairs,
‘ and to things relating to the Soul, he having
‘ an absolute Power of dispensing with all
‘ Laws, either human or divine.’

The Court of *Rome* thought this the most
sure and ready way to gain Authority with
the *Chineſes*, who are great Admirers of them-
ſelves and of their own Grandeur and Policy,
believing that no People in the World can
ſtand in competition with them, either for
Learning, Wisdom, or Riches; and therefore
think it a thing unbecoming the Greatness of
their Empire, to make Alliances with any
but the most powerful Princes of the Uni-
verſe.

4tably. After ſuch majestick and haughty Ex-
pressions of the Pope’s Power and Authority,
he was order’d to declare, ‘ The great Re-
ſpect that his Master carry’d to the Empe-
ror of *China*, and that he had been ſent to
conclude a League offensive and defensive
with him, and to congratulate with his
Imperial Majesty, for the happy Oppreſ-
ſion of the late unnatural Rebellion (the
Emperor of *China* having a little before
cauſ’d his ſecond Son, call’d *Taming’s*, Head
to be cut off, because he had been found
guilty of a helliſh Conspiracy againſt him.

5tably. ‘ He, *Tournon*, was likewiſe order’d to
use all his Endeavours in ſowing the Seeds
of Discord between the Emperor and *Jesuits*,
by ſhewing, that they were Men of no
Principles; and that they had procur’d the
Death of ſo many Princes, that there was
scarce a Kingdom, Province, or Town in
Europe,

Europe, in which they were not abhor'd and
detested for their Ambition and Treachery,
that thereby he might incense the Emperor
against them, and make him believe they had
been the chief Promoters of the late Rebellion:
Lastly, If he cou'd not by these Stratagems
prevail with the Emperor to make him a-
bandon the Jesuits, he was without more
Delay, to publish the Decree against the
Jesuits in China, and afterwards return
Home.

Monsignor de Tournon, rather over-burthen'd
than instructed with such fine Maxims which
his Holiness was pleas'd to give him, written
with his own Hand, after they had been con-
certed by the Committee, went from *Rome* to
Lisbon by Land, without any Opposition in
the least, by the good Use he made of his first
Advertisement, viz. of deceiving the Jesuits ;
but there he was examin'd and his Papers
strictly scrutiniz'd by the King of *Portugal's*
Order, who wanted to know all the Particulars
of his Commission, and of his Business in
China ; and at last, before he could obtain
a Passport, was oblig'd to swear in the most
solemn Form, that he wou'd act nothing in
China, neither by himself or Deputies, either
against the Interest of the Crown of *Portugal*,
or against the Privileges and Immunities of
the Order of Jesuits. Now altho' I do verily
believe what I have been often told by wise
and learn'd Casuists, viz. that *Tournon* had
furnish'd himself before he left *Rome*, (accord-
ing to the laudable Practice of all the Pope's
Nuncios or Envoys) with a Dispensation from
his Holiness for all such necessary and pro-
fitable

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itable Oaths, yet his own Reputation and the Duty of a Christian ought to have taught him to recede from the use of such wicked Preservatives that are the Source of all Villany, by making the Holy Ghost, or the pretended Power deriv'd from him, subservient to all maner of Lewdness and Immorality ; and he should have pay'd more Respect to the distinguishing Character of a wise and learn'd Prelate, than to stain it with so foul a Crime as Perjury : But so great is the Bigotry, or rather Blindness of the best of Papists, especially Priests, that they think it Lawful to consecrate the basest of Means, by proclaiming to the World that the Pope can't err, altho' he dispense, for his own private Interest, with the very Essentials, and most material Laws of the Gospel, thinking it a thing congruous to Religion and Prudence, to imagine the Holy Ghost shou'd favour the ambitious Ends of Popes, who shun no impious Means to make human Policy abolish all that is Sacred ; and by a too great Presumption in Men, when they have no other Excuse for their incestuous and adulterous Dispensations, say, that it's in the Power of God to fit our Endeavours to his own Honour, altho' never so wicked *. Now if Tournon had not comply'd with the blasphemous Injunctions of him who pretends to be the *Vicar of Christ* in this main Point, his Name had been already added to the Ca-

* See Cardinal Pallavicino, in his *Apology for the Pope's dispensing Power*, as also Beccanu, Bellarmine, and the late Hero of the Church, Xantius.

atalogue of the *Romish* Saints, for after that
the Pope had prepar'd every thing necessary
for his Canonization, the King of *Portugal*
wrote to him, at the *Jesuits* Request, as fol-
lows.

Most Holy Father,

A Ltho' I have been always very ready to
receive and approve all the Decisions
of him from whom there is no Appeal up-
on Earth ; yet I am very much amaz'd to
hear that your Holiness is resolv'd to give
divine Honours to One (meaning Cardinal
Tournon) who has been guilty even in my
Presence of the most heinous Crime of Per-
jury.

And after having prov'd all this, with a
long and tedious Narrative of Things not
becoming the Character of a Christian, much
less that of a Saint ; he protested that if the
Pope would not desist from such fantastical
Notions, and from the abusing the Power
which was only granted for the Edification of
all good Christians, he would be oblig'd to
inform the World, that the Canonizations of
the Church of *Rome* were at present influenc'd
and carry'd on more by Covetousness and
Ambition, than by the Principles of Religion,
viz. Charity and Righteousness, and that
it was now become a sort of Trade, to do
for Pride and Riches, what was in the pri-
mitive Times perform'd for the sake of Po-
verty and Self-denial ; charging the Pope
and Court of *Rome*, with all the Scandal and
Mischief that might ensue from this his De-
claration. This thundering Letter did much

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embarrass all the Romish Politicians, and occasion'd all wise and religious Persons to laugh and scoff at the Pope's Infallibility which they saw only acknowledg'd and reverenc'd by the most zealous Papists only, I say, in Things that favour'd their own Interest ; it made the Pope also drop his Enterprize, and leave Tournon in the opprobious Chaos or Mass of Sinners, fearing that it might cost him as much Trouble as the Canonization of Francis of Salez, which was oppos'd by the French King, had done Pope Alexander the Seventh, who was in great Danger of forfeiting the Papacy, and of losing his Life, for putting his Design in Execution. This little Digression having only been premis'd to acquaint you with the Tricks and Stratagems the Romanists make use of in the canonizing of Saints ; and if there be any such in the great Number they have added * to those of the primitive Times, surely they are much scandaliz'd with the Worship given to them and their Reliques ; and when they see themselves ador'd like Gods, they with Paul and Barnabas rend their Cloths, and say, *That they are Creatures, as their Adorers are.*

* The Romanists because the Bible did not afford in their Opinions, a store of Saints sufficient for all uses, have added, if we believe Bolandus, a Million and Seven Hundred Thousand ; and in full Imitation of the Heathens, have made them Protectors of their Corn, Cattle, Hawking, Hunting, and even of their unlawful Pleasures ; for St. Ignatius of Loyola is the Protector of those that are with Child, and of Women given to their Pleasure.

Now

Now I go on to acquaint you that *Tournon* went from *Lisbon* to *Macao*, * where he was receiv'd with great Pomp and Splendor; at his Landing all the Clergy, both Secular † and Regular coming out to meet him with their accustom'd Dresses on such Occasions, he walk'd under a Canopy, between the Bishops of *Macao* and *Nankin* ‡. The next Morning he was visited by the *Vice-Provincial* * of the *Jesuits*, who accosted him with the usual Ceremonies of kneeling and beging *Indulgences*; this first Visit pass'd in Civilities and mutual Protestations of sincere Benevolence, and of doing each other all the Services they could; only *Tournon* added 'that he would not be taken up in nice and needless theological Questions and Disputes, which no Body understood, and which consequently serv'd only to embroil Peoples Minds with atheistical Jargon; and that the Debates which had hitherto divided the Apostolick *Missioners* a-

* *Macao* is a Town upon the Borders of China partly belonging to the King of Portugal.

† The Romish Clergy is divided into two Classes, call'd by the Names of Secular and Regular Clergy. Under the Name of Secular Clergy, are comprehended Cardinals, Patriarchs, Archbishops, Bishops, Deans, Archdeans, Curates, and all those who have not made the Vows of Poverty and Obedience. By the Name of Regular Clergy are understood all the Monks of whatsoever Denomination, and all the Fryars, and all those who make the solemn Vows of Poverty and Obedience under any Rule of Discipline.

‡ *Nankin* is one of the chief Towns of China.

* *Vice-Provincial* is the Title the *Jesuits* give to the Head of the Order in China.

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mong themselves, had occasion'd great Scandal, and had done great Injury to the Reputation and Unity of the Catholick Faith; and had obstructed very much its Propagation; that it ought to be their main Scope, to make Proselytes to the Church by their sound Doctrines and exemplary Lives: To conclude, he own'd that he had brought new Instructions which were to be observ'd without any Evasion or Distinction by all the Missionaries of China, therefore whatever has been practis'd in China formerly in unintelligible Words, and ambiguous Rites and Ceremonies, and has rather enervated Religion, and made it less strict and regular, by pretending to propagate the Gospel sooner by some unlawful auxiliary Means and Assistance, must be entirely abolish'd, because they are Self-inconsistent, and of no Value; as not deducing their Genealogy from this main Article of the Christian Faith, viz: that there is a supreme God, and that he alone ought to be worshipped; thus with Grief be it spoken, these Condescensions in Matters of Religion, are meer Wizards and daubed with Paint, and have a Party-colour'd Coat, made up of such Shreds which are unseemly and highly dishonourable to the true Honour of God; but what is still worse, by such Means the Parts of true Religion (whose reverend Aspect and seemless Coat are such as become a chaste and noble Matron) are abdicated or rejected; Men thereby for the most Part becoming Atheists, and Contemners of divine Justice and Providence; or if they do embrace the whole

of

of Christian Religion, with these Superstitions that are now promulgated, or at least tolerated in this Country, they impose upon themselves, and that internal Court within them, and desert right Reason which is the best Rule of Religion; for tho' Thousands of Errors should be heap'd up, yet divine Worship is so supported by Reason, that it always was and ever will be of that divine Nature, that like the Sun-Beams, which no Weight can depress, nor any Wind blow out, its glorious Rays being so darted into the Minds of Men in all Parts of the Earth, who do but exercise their natural use of Reason.' This Discourse nettled much the Father Vice-Provincial; nevertheless recollecting himself, he answer'd with a feign'd Composure, and in general Terms, by much commending his Piety, and Devotion to the *Holy See*, and his unspeakable Zeal for the Promotion of true Religion, and by excusing himself and those of his own Order, who, as he alledg'd, had given no Occasion of Scandal, seeing they had most religiously observ'd the Decree of Pope *Alexander the Seventh*, which is the Firmament of divine and pure Religion, which never can be contradicted by any who acknowledges the Pope's Infallibility; and that consequently the Source of all the Animosities, Divisions and Scandals had sprung from the *Dominican Fryars*, who had taken the Liberty to declare that Decree idolatrous, surreptitious, and smelling too rank of Cheat and Imposture; and that all that had been done by the *Jesuits*, in opposing them, was

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was only out of Zeal for the Authority and Infallibility of the Pope, and the irrepealable Validity of his Decrees: He added that he hoped that Things would go on better for the future, and that his Presence would contribute very much to the Honour of Religion, and to the Establishment of Peace and Unity amongst the Clergy, by distinguishing what is true and Apostolick Worship from Calvinism and Jansenism*. And likewise, reply'd Tournon, † from Idolatry and Pelagianism.

This smart and bitter Repartee of Tournon, and also what he had said concerning the new Instructions brought with him from Rome, which were to be punctually observ'd by all the Missionaries ‡, made the Vice Provincial conceive some Umbrage at his Speech, and the inconsiderate and rash Discourses of the Dominican Fryars increas'd his Suspicions, they having been heard say, that now the Court of Rome was not so fond of the Jesuits, so as to repose a Faith on whatever new Doctrines they invented, and that Tournon was come to

* All those of the Romish Religion who are conversant in History, and consequently do not receive as uncontrovertible Truths, whatever the Priests are pleas'd to add from their Revelations and Dreams, are call'd Jansenists; so that we may wisely conclude that in many Things that wonderful Hodg-potch of Religion, contriv'd and patcht up by the Romish Priests, is not believ'd but by very few.

† Tournon was esteem'd a Jansenist.

‡ The Papists call those Missionaries who go to preach the Gospel in foreign Countries.

condemn

condemn the Jesuits Idolatries in China with papal Authority ; besides, the Jesuits had discover'd that Tournon had always entertain'd a strict, but secret Correspondence with Don Dominico d'Alcalá Bishop of Pekin, of whose Friendship they were not very sure ; and likewise with Monsignor Maigrot, their inveterate and declar'd Enemy : All these Considerations put the Jesuitical Policy to a stand ; therefore the Vice-Provincial not daring to confide in his own Prudence, at such a delicate Juncture, and as I may say Crisis of Affairs, appoints a grand Council of all the profess'd Fathers of the Order, * to meet at his Apartment the next Morning ; wherein after many Debates and mature Deliberation, it was unanimously agreed upon, that seeing in all probability the going of Tournon to Pekin, would tend to the Diminution of their Credit, Riches and Grandeur both in China and Europe ; the Gouvernor of Macao should be perswaded that Tournon had not been sent from the Pope, but from the French King, to conclude a League against Portugal, that so for the Interest of his Master he

* The Order of Jesuits consists of four different sorts, of Persons, viz. of Lay-Brothers, Students and Spiritual Coadjutors, (which is the Name they give to those that have not Learning enough to teach Philosophy or Divinity in any celebrated University) and of those that after three and thirty Years of Age, and seventeen Years Fellowship in the Order, are esteem'd learn'd enough to make the solemn Profession ; and those only have Votes in their General or Provincial Congregations.

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might stop his Journey. The Governor tho' much addicted to the *Jesuits*, yet being a very ignorant and zealous Papist, and shewing in all his Behaviour and Procedure a great Respect to the Holy See of *Rome*, reply'd to his Reverend Father Confessor, who was making use of all his Topicks to induce him to arrest *Tournon*, that without authentick Proofs of his going in the Name, and by the Authority of the *French King*, he would not be guilty of so scandalous an Action, nor put himself in Danger of incurring the Censures of *Bulla Cænæ* *, by meddling with the Pope's Ministers ; † but to satisfy himself, and serve his Master as he ought, he would employ all sorts of Means, and use all possible Diligence to discover *Tournon's Negotiations*, and the Occasion of his coming to *China*, and afterward would proceed accordingly.

This Answer did not relish very well with the *Jesuits*, whose Determinations (especially when taken for the Good of the Order) admit neither of Repentance, nor Reluctancy ;

* *Bulla Cænæ* is the Name of the Decree that contains all the Curses of the Church of Rome, it is call'd so because it's read always the Day our blessed Saviour instituted the Lord's Supper.

† In the *Bulla Cænæ* there are many Excommunications against all those who attempt in the least to injure the Persons or Estates of Clergymen, but especially against all those who shall obstruct the Negotiations of Cardinals and of the Pope's Ministers, who are thought to undergo all the Punishments the Furies, Harpies, and all Pluto's Assistants can inflict upon them, and therefore all People are forbid to pray for them

they

they therefore thinking it a very bold Attempt in the Governor to reject what his Ghostly Father* had advis'd him to do, did immediately contrive a way how to dispatch him ; which being the Foundation of a mighty Superstructure of infernal Policy, and the ordinary Handle the *Jesuits* make use of, to ruin and extirpate their Enemies, I must trace it from its Original, that the Design and Conclusions thereof may be the better understood, and the whole look'd upon with that Detestation and Abhorrence by future Ages, that both it and its Contrivers deserve, for certainly never was there a more cruel, villainous and unchristian Method contriv'd : Know then, courteous Reader, that the *Jesuits* amongst the rest of the abominable Principles and Doctrines they make use of to elude all Engagements and Promises, circumventing Men by their Equivocations and mental Reservations, and to force People into a Belief of whatever their sacred Order is pleas'd to impose, (that the *Jesuits*) do in the first place unanimously affirm, according to the receiv'd Canons of the *Romish* Church, that it's not only lawful, but also meritorious, to destroy *Hereticks* by all Manner of Treachery ; Secondly, (and this contrary to the Doctrines of the Church of *Rome*,) that they may make use of Things known only by *Auricular Confession*,

* *Ghostly Father* is the Name the Papists give to their *Confessors*, as also *Spiritual Father*, tho' all of them shew that they are more Carnal than the Lay.

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as often as the Interest and Advancement of their Order requires it *. With these two Principles united together, they catch'd the poor Governor in the Trap, by persuading his Lady (whom they knew by way of Confession, to carry on secret Intrigues and Amours with one of the principal Officers of the Garrison, who was their great Friend because of this his Lewdness and Immorality) that her Husband favour'd Jansenism, which was the vilest of Heresies, and consequently that it wou'd be a Thing very subservient to the Glory of God, and to the Interest and Promotion of the true Faith, to dispatch him. The Woman shewing some Astonishment in the Beginning at such a Proposal, as barbarous and unnatural ; the good and learned Confessor told her, that she should take Courage, and that he had propos'd nothing to her, but what was consistent with the Principles and Practices of true Papists ; for King Philip the Second, of Spain, Anno 1563. had poysон'd his own Son Don Carlos, because of his keeping Correspondence with, and encouraging the Hereticks of Brabant and those of the united Provinces ; and that Queen Mary of Scotland, Anno 1565. had made her Husband be murther'd for the very Suspicion of Heresy, and that very probably she would be canoniz'd

* *This Proposition*, viz. quod possum uti sigillo Confessionis quoties bonum Societatis id requirit, is taught by all the Jesuits, but has been condemn'd by the Church of Rome.

by

by the Church for so doing, the like Artifices bringing about greater Glory to the Church, than open Force : The Lady being much animated by such religious and royal Precedents, took the infallible Bottle, (for so the Jesuits call the poysorous Liquor) from the Reverend Father Confessor, together with the Recipe, and that very Night dispatch'd her Husband ; the Jesuits, who had been the only Promoters, and chief Actors of so black a Tragedy, immediately spread so very ill a Character of the poor Governor, and made him inherit the Mass of Reproaches due to themselves ; by impudently affirming and proving by false Evidences, that the poor innocent Man had hang'd himself in the Night Time : This Aspersion or Calumny made his Body be thrown into a Ditch (a Burial-Place being deny'd by the Canon Law to Hereticks, and Self-murtherers.) By this you may see how dangerous a Thing it is, to oppose the Jesuits : This makes the most part of Men imbibe their empty Notions, and espouse their villainous Opinions, and have an implicite Faith for whatever they tell them, and little regarding what is true, probable, possible, or false, give themselves entirely up to them : Experience * proving that Kings themselves can scarce whisper against them, but Revenge is

* The Abbot of St. Cyran evidently, in his Book intitled, de Nequitia Jesuitarum, or of the Knavery of Jesuits, that they have destroy'd with Poyson and the Knife 193 crown'd Heads.

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laid in wait for them, either by the *Knife* or by the infallible *Bottle*.

Thus the *Jesuits* thought themselves now secure, against all the Attempts of *Tournon*, for the Under-Governor, who now commanded, was over-aw'd by their forcible Reasons, to engage in whatsoever Crimes their Wickedness could Project. But the famous Father *Navarette* *, of the *Dominican Order*, having by this time discoyer'd the Plot that was laying, defeated it whilst it was in *Embrio*, by persuading *Tournon*, after that he had obtain'd from the Emperor a Safe-guard for him, to declare open War against the *Jesuits*, and to issue forth a severe and smart Proclamation or Brevet; by Virtue of which all the *Jesuits* of *China*, of whatsoever Dignity or Employment, (some of them being *Mandarines*, others *Bankers*, or rather *Usurers*,) were cited to appear before his Tribunal at † *Pekin*, within the space of two Months, under the pain of being excommunicated and declar'd Idolaters; where they were to give a positive Answer to the following Enquiries, viz. ‘Whether ‘or not extraordinary Worship be due to *Confucius*, tho' less than what is paid to God ‘himself? Whether he has the sole Admini-‘stration of some Affairs in Heaven and Earth, ‘especially in Things that are quite alien

* Father *Navarette* is one of the most famous Men that have been engag'd in this Controversy, he has been a long Time Superior of the Dominican Fryars in *China*, and has written many Books against the *Jesuits*.

† *Pekin* is the Metropolis of *China*.

from

from the Nature of God, believing those Things to have receiv'd their Original from him? Whether he did daily shower down his Blessings upon the vast Empire of *China*, where every Thing is done at his Will and Pleasure? Whether he, when he is render'd propitious, does immediately bestow Favours upon us; and when incens'd, whether we have Reason to fear the Effect of his Displeasure? Whether Men who have behav'd themselves well in this World, and paid him the Worship he desir'd in this Life, had Habitations provided for them in Heaven, and were supply'd by *Confucius* with all Things pleasant and convenient for them, as they had been by his means in this World, but after a far more exquisite and delicious Manner? Whether his Body in this Life was actuated by a divine Mind, by which he was not obnoxious to any Accidents, or Injuries, nor requir'd the Help and Assistance of any other, his Soul being Self-existent and Co-eternal with the Supreme God? Whether the Heaven consider'd in it self, is worthy of some inferior Degree of Worship; because all Animals consist of an Elementary Nature, and because there is nothing that is visible in their Fabrick, but what is deriv'd from the material Heaven, and ultimately resolv'd into it again, as being the material Principle and ultimate End of all Things, it furnishing all Things, according to the *Chineses*, with Matter, Magnitude, and with a vegetative and sensitive Soul? Whether some good Things ought to be prepar'd, out of the gross Elements, pleasant and grateful to

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it; because it wanted Nutriment, and where-
by its Elementary Nature was refresh'd ?
Whether the *Manes* or Domestick Gods are
not the Mediators between us and Heaven,
and can judge what is best and right in
Mens Actions, and what deprav'd and
wicked, by those Laws which are written in
the Eternal Tables of the Heaven and
Stars, allotting to Mankind Rewards and
Punishments, even in this Life, as they de-
serve ? And whether upon this Account they
ought to be made propitious, if not as
Judges, yet as Patrons ? Whether under *Con-*
fucius they have the supreme Management
and Direction of all our Affairs ? Whether it
be impossible for us to recede from their
Laws and Determinations ? Whether or not
we ought to make solemn Vows to them,
who not only know our good and evil
Actions, but are also privy to the Secrets of
our Hearts ? Whether or no for this Reafon,
various and different Worship ought to be
paid unto them, according to their different
Degrees and peculiar Offices, the great *Confu-*
cious permitting it to be so, to free himself
from Care and Trouble, he thinking it
sufficient for him to have establish'd a certain
Order of Things, by which the *Chineses*
were to be govern'd in all Ages, and to
leave the Administration and Management
of them to the *Manes*, who were sometimes
punish'd by him for the Transgression of
these Laws, (as we Mortals are) the *Chineses*
thinking this necessary, lest the *Manes* shou'd
be idle in Heaven it self, and regardless of
their Parents and human Affairs ? Whe-
ther

' ther or no the Stars have Life *, and if they
' have Life, whether they may be worshipp'd
' with such Adoration as we pay to Saints ;
' those Things that are above deserving greater
' Adoration than those below ; also eternal
' Things more than those that are Transitory ?
' Whether it be lawful to worship Heaven as
' the Thing from whence we derive our Ori-
' gine, and to which our Souls are to return ?
(as the *Chineſes* are of Opinion, who think
it very fōrdid and indecorous, not to adore
and honour it.)

' What Honour and Adoration is due to
the Three Thousand Seven Hundred and
fifty Nine Male Saints, and to the Two
Thousand Three Hundred and Eighty Nine
Female Saints of the *Chineſes*? Whether the
Images of the Sun, Moon and Stars ; of the

* Not only the Jesuits in China, but also Suarez in his Book de Cœlo says, That the Stars may be ador'd, and cites Thomas Aquinas, St. Augustine, and a great many more Christian Authors for this Opinion, and calls them most pure Minds and beautiful Images; and says, that their Adoration continued in Juda for a long time; and that the Kings of Juda dedicated Horses to them, and worshipped them under different Names, as that of Moloch and Milcoim, 2 Kings v. 7. And he says, that there was a Temple dedicated to the Sun and Stars by Constantine the Great, in Sicily, of a very magnificent Structure, it being surrounded with two Walls; that is, there were two Courts, the first next to the first Wall, and the other within the Second, which was 100 Toises Diameter; in the midst of this Court stood the Temple facing the East, that is, the Choir of the Temple faced the East, and the Gate the West; and that Constantine built this Temple after he was baptized.

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‘ Fire, Water, Earth, and Air, ought not to be
abolish’d in Christian Churches ? Whether or
no all things that are conspicuous for their
Excellency, or for their peculiar and uncom-
mon Prerogatives, or from which Mankind
receive any general or extraordinary Bene-
fit, ought to have Temples dedicated to
them, where their Memories are to be celebra-
ted, and their Praises solemniz’d with Musick,
Incense, and Sacrifices ; together with that of
the Supreme God ? Whether there was any
difference between the Worship pay’d to the
Souls in Purgatory, by those of the Church
of *Rome*, and that practis’d in Honour of
the *Manes* by the Laws of *Confucius* in *China* ?
Whether the Air, which we constantly draw
in and breath out in a reciprocal Motion,
and which supports and renews our Life,
ought to be worshipped ; because if it be
neglected, it may become infectious, or too
thin and too gross ; so that it can’t be at-
tracted by the Lungs, and thereby occasion
immediately our Death ? Whether Water al-
so deserves Adoration as well as Air, be-
cause it affords us that Moisture, without
which our Bodies wou’d soon crumble into
dry and shapeless Dust ; for if it be too hot
or too cold, Death is the immediate Conse-
quence of it ? Whether the Earth shou’d be
worshipped, because it affords Firmness and
Solidity to human Bodies ; and without it
the whole Fabrick would be dissolv’d, it al-
so carrying Men as it were upon its Shoul-
ders, preserves them by its Interposition
from that vast Precipice, that is between
their Feet and the Centre, and affords to
all

all both Food and Raiment, like a common Mother and Nurse, for if it do not make a plentiful Return of the Seeds sown in it, Famine and universal Desolation will be the consequence of our Neglect in worshipping it? Whether Fire also which is kindled out of the sulphurous Veins of the Earth, or at the Concussion of the Clouds, striking of Stones together, rubbing hard Wood, or proceeding from some oily Substance, surpasses like a Deity, and by Reason of its Heat is so powerful and efficacious in all natural Generations, that it seems to be the Form * and Soul of other Elements. If it grow too

predo-

* This Description of the Fire and other Elements, is taken out of Confucius's Book, called, Chentisciam ; where also he says, that if it should be objected that the Elements are not spontaneous, but necessary Agents, though it is very probable (as he affirms) they act both ways; for though the Fire by a certain Fate and ingene Nature always ascends upwards; yet it will turn obliquely towards its proper Fuel, and exercise the same Freedom as other Animals that feed here do ; the Air also blows where it listeth. The Water of Springs, but especially the Ocean ebbs and flows with reciprocal Motion, and swells and rises up to avoid a Vacuum. And though the Earth move round by its own internal Power (as some are of Opinion) yet it hath many other Motions, or else it will be impossible to solve the Phænomena's. Thus though one Motion may proceed from a natural Necessity, yet this doth not (continues he) in the least hinder but there may be Motions that are spontaneous ; for though the Motion of the Heart in us is natural and necessary, for when it ceases, we at the same time cease to live ; yet the Motion of the Eyes notwithstanding is voluntary, being directed only by the Dictates of a free Soul, moving any way according

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' predominant, it burns up every Thing,
' threatening Destruction to the whole World.
' Whether, I say, it ought to be had in great
' Veneration?

But it's here to be remark'd, that the *Jesuits* say, that they intend nothing by this worshipping or adoring of the Elements, but a symbolical Worship, which terminates in that of the *supreme God*, whom (they say) Christians should more especially worship and adore; nor should they terminate their Worship in any of the most eminent Parts of Nature, but in worshipping them adore God in his Works. In fine, to return to the *Queries*, whether ' We were to be sav'd by the Merits of our Saviour? And whether it was necessary for the attaining of Salvation, to believe in him crucified? (this being an Article of our Faith which the *Chineses* could never swallow, the *Jesuits* had always wav'd it as not necessary or essential to the Belief of a Christian). I shall add more concerning this Article, when I treat particularly of the *Jesuits Liturgy*. All these *Queries* were taken out of Father *Varo's* * Book, entitled, *The Idolatries of the Infidels in China*; which I have

ing to its Pleasure. I might also here mention (says *Confucius*) the internal Actions of the Soul. Now as both these Motions are in Animals, why should they be deny'd the Elements? For though their Motion in some Respect may seem to be necessary and compulsive, yet in others it is free and voluntary; therefore seeing they are the Authors of all corporeal Nature, some Veneration is due unto them.

* Father *Varo*, a very learn'd Dominican Fryar.

by me, who affirms, That the *Jesuits* permitted all these Things by virtue of the *Omnibus Omnia*.

After that this Order had been publish'd with all the due Formalities in the Town of *Macao*, and after that Copies of the same had been sent to all the Apostolick Vicars *, Bishops †, and Superiors of religious Orders over all *China*; Monsignor *de Tournon* went to the Cathedral Church, where taking the Pulpit, he complain'd in the Face of the whole Congregation, of the heinous and crying Idolatries of the *Jesuits*, contain'd in the *Querries*; which, as he said, had neither Solidity nor Truth in them; the *Jesuits* having compil'd a System of Theology, and establish'd it from their own wicked Principles; by which the most certain and Fundamental Articles of the Christian Religion, as Faith in the supreme God, a firm and solid Hope in him, and Love, which unites Man with God, were either totally neglected, or at least postpon'd; yet the People durst not doubt or hesitate in the least, concerning any thing which was preach'd to them by the *Jesuits*, because they manag'd all things as they pleas'd, and unanimously affirm'd, that such things were permitted by the Church of *Rome*, although they have discarded the most solid Articles of the Catholick Religion, and have

* *Apostolick Vicars*, were the Titles given to Secular Priests, who had the Government of Ecclesiastick Affairs, before the Bishops were sent to that Country.

† *Bishops* were sent to *China* Seventy Years after the Preaching of the *Gospel* in *China*.

debauch'd

debauch'd the Minds of Men with most tremendous Rites and Ceremonies, which eradicate or stifle in their Minds these Principles, which incite and encourage them to Virtue and deter them from Vice.

He complain'd likewise of the manifold Injuries done to the Christian Faith, by their abominable and corrupt Morals, which mention nothing concerning Piety, Faith, and mutual Love * ; nor do they preach up the serious Practice of Sorrow or Repentance for Sins to the People, but persuade them to an entire Belief of their scandalous Opinions, which every Day and Night they invent, to impose upon them, by which they are encourag'd to take Pleasure and solace in Vice, and to bring Reproach upon the Christian Name.

Afterward laying open the great Disorders, they had occasion'd over all the World, he pathetically concluded his Sermon, by making an ingenious Application to them of the History of Jonas. ‘ They are the chief Cause, said ‘ he, of all the Tempests and Tossings with ‘ which St. Peter’s Vessel (meaning the Church ‘ of Christ) is almost over-whelm’d ; let us ‘ throw them into the Sea, and the Storm ‘ will cease ; all the Audience unanimously ‘ answer’d, Amen.’ With which he was so well pleas’d and so much encourag’d, that he came down briskly from the Pulpit, and taking

* The Jesuits affirm, that I am not obliged to love my Neighbour if he do me no good.

a large Crucifix * into his Hands, he march'd, accompanied by all his Hearers, to the *Jesuits* Church, and pull'd down with his own Hand, the idolatrous Inscription (*Tenkien*) which signifies in true *English*, To the Material Heaven; and that very Night left *Macas*: so that the Deputy-Governor did not come in time to arrest him. This Blow alarm'd the *Jesuits* and made them double their Diligence, and, as it were, out-do themselves in the contriving and carrying on of Iniquity; and like Men of Honour, being fully resolv'd not to be terrify'd with the bellowing of *Tournon's* Bull, they employ'd under-hand all their Authority and Policy, to fortify themselves against his Assaults; nor were their Proceedings long shrouded under the Veil of Secrecy, the Emperor *Vanliashim* † issuing forth much about the same Time, a Proclamation, that under the Pain of perpetual Imprisonment, and of all other Punishments that should seem most convenient to his Prudence, no Person of whatsoever Dignity or Authority, should presume to make any Innovation in Matters of Religion, or alter in the least the establish'd Liturgy of *China*; and that all Christians should either leave his Dominions, or take the Oath of Obedience to *Confucius*, whom the *Chineſes* admire and esteem above

* The Crucifix is always carried by the Popish Cardinals, Bishops, or Priests, when they go upon any extraordinary Expedition of cursing, excommunicating, &c.

† Vanliashim is a great Friend to the Jesuits, because they help'd him to dispatch his eldest Brother.

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all the rest of their Lawgivers, and think that no Person is able to counter-balance him, either in Policy or Learning, of whom, as also of his Laws, I shall give here a brief but particular Account.

He had in the Beginning many and copious Names, every Province of *China* stiling him according to the *Bonzi's* * Pleasure, who say, That he may have as many Names as he dispenses Benefits ; so that if there be a Hundred and Thirty Thousand Benefits (as † *Sauciachim* affirms) that the *Chineses* receive from this their God, his Names must be suppos'd to be as many. But they go farther and say, that in regard the Blessings he bestows on them are innumerable, it can't seem strange that he should be worshipped under innumerable Names ; especially since his Virtues are infinite, and extending themselves beyond our Comprehension : But although the Names they gave him formerly were so numerous, yet it's the Opinion at present of the *Litterati*, that he can't be represented to them by any better or more just Epithet, than that which the Philosophers have in all Ages, and at this very Time continue to give him, *viz.* *Confucius*, which signifies molt good and powerful Protector.

They esteem'd him while he liv'd, to be the Saviour of the World ; and he said, that

* *Bonzi* is the Name that some of the *Chineses* give to their Priests, others call them *Lamassi*.

† *Sauciachim* was one of *Confucius's* beloved Followers.

he was come to teach the *Chineſes* the Way to Heaven, and to make an Atonement for their Sins : He flouriſh'd above five hundred Years before the coming of Jesus Christ.

After his Death the *Bonzi's* * deified him, and commanded the People to worship him, to ſacrifice and make moſt ſolemn Oblations to him, build Temples for him, and ſet up and worship his Image every where. They ſaid, That all Good did proceed from him, and that therefore he ought to be devoutly worshipped and rever'd ; from this Worship the *Bonzi's* promiſ'd them Proſperity and Encrease of all Things, pretending that *Confucius* himſelf ſpoke from Heaven to them, and deliver'd them a Form; directing them what to avoid, and what to perform in his Worship for the good of the People, declaring he ſpoke to them four Times every Year. By this Means ſo many monſtrous Fictions and Abuſes are ſpread amongſt the ignorant and credulous Vulgar, that in the vast Heaps of *Ethnical* Superſtitioſs, a Thread of Truth can't be found, by the Assistance of which they might be able to extricate themſelves out of that Labyrinth of Error, in which they are by the Sacerdotal Order involv'd ; the *Bonzi's* always ſtrēnuouſly endeavouring to ſtifle in the Minds of Men, thoſe Faculties of a rational Soul which incite to Virtue, and deter from Vice. But they had not ſo eaſily impos'd ſuch Absurdities in the Adoration of

* See Father Varo's Account of China, as alſo Father Tetteri's Account of the Decree of the Emperor of China.

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Confucius upon the People, if they had not intermix'd them, (as the *Romish* Priests * do, when they intend to propagate the Worship of some new Saint, and thereby draw Riches to some Convent or College) with Revelations and Prophecies of Things to come, which are always deliver'd in ambiguous and doubtful Terms, that the Priests may always gain their Ends by them, whether they prove true or false; for if any thing ill or unfortunate happen, instead of some Good they had predicted should come to pass, they presently said, that the Prophesy was so to be understood, or that it was occasion'd by the People's Sins, which diverted *Confucius* from his intended Kindness; and therefore the incens'd Deity should be appeas'd by Sacrifices; but if something happen'd that was prosperous, instead of some Evil they had foretold, they then said that the thing was so intended by the Prophet, or else that it was the Effect of their own Prayers, and other Acts of Devotion, by which they had diverted the impending Evil. So that the cunning *Bonzi's* never run any Risque on the Accounts of the Events of their Prophecies; for however things fell out, they were always secure, and lost not the least Reputation or Esteem with the People; who did rely altogether on their fantastical *Commentaries*, absurd and incoherent Interpretations of the Oracles and Laws of *Confucius*.

* I have by me upwards of Two Hundred Prophecies, said to be of St. Ignatius, by which the Jesuits have gain'd infinite Riches, though never any of them was fulfilled.

Whose

Whose Maximis (if we will believe Father Thomas * or Father le Compte) in Things relating to human Life, are very moral and edifying, as being copied from the ancient Philosophers of Egypt and Greece. Some of his Laws are, that all Things here are subject to a perpetual Vicissitude; that whatever receiv'd its Beginning after a stated Time, should have an End also; but that notwithstanding all things should endeavour after their own Preservation: That the Goods of this Life should be the Effect of Labour and Industry: That Conscience it self tells us, some Actions are good, others bad: That amongst good Actions, moral Virtues are the principal; amongst evil, Vice is the most heinous: That if Men did apply proper Means, they would always attain the desir'd End: That all things should affect their own Life: If Men were good and virtuous, they should be rewarded both here and hereafter; if wicked and vicious, punish'd by the Celestial Deities, from whom he had the chief Power, as to the putting in execution those Laws, and many more, which it would be too tedious to insert here.

The Notions of Confucius concerning the Being of a Supreme Deity, are full of gross, monstrous, and Ethnick Absurdities; he admitting of all the fabulous Stories, and animal Gods of the Greeks, which he divides into

* Father Thomas is a Jesuit Author, very famous for his Idolatries in China. See Father le Compte in his new Memoirs of China.

three Classes, *viz.* Super-celestial, Celestial, and Sub-celestial. Super-celestial he calls those Deities that were most remote from us, who are sollicitous about nothing, but what is requisite and convenient to their own Nature, enjoying only their own happy State; nor have they any such Regard for human Affairs, so as to spare the least Moment from *Celestial Solace*, to concern themselves about them; nor is there any Occasion (continues he) they shou'd intermeddle with human Affairs, because they, from all Eternity, had establish'd Orders and Laws, concerning all Things: That the *Super-celestial Deities* kept themselves from the Eyes of Mortals, because they were of such sublime Natures, that it was impossible to behold, or comprehend them; and in their own Stead, had produc'd the Celestial Deities, both for Sight and Fruition, which he calls *Tenkien, Mentsecham*, the Material Heaven and the Planets, which are most worthy, according to him, of Worship and Adoration; and he orders the *Chineses*, not only in great Dangers and Difficulties, but in their Prosperity also, to lift up their Hands and Eyes devoutly to the Material Heaven, from whence proceeds the Original and Decay of all Animals that are of an Elementary Composition, which not only in this Life provides every thing for us, but after a far more delicious and exquisite Manner in the next, if we behave well in this Life: Nor will it be any Argument (says he) against its being a Deity, because it has a thick and solid Body, for it's actuated by a *Divine Mind*, which moves its immense Body with prodigies.

prodigious Velocity. Nor does it signify any thing, whether the Motions of this Supreme God is spontaneous or necessary ; if the former, (which is more reasonable to believe) we ought to acknowledge its Supreme Power ; if the latter, it is to be reverenc'd as the chief Minister of *Fate*, by which it presides over us and our Affairs, and therefore is most worthy of our Adoration. The *Sub-celestial Deities* or *Manes* are nearer to us in their Nature, having been once as we are, and are now clothed with Airy and Etherial Bodies, and confin'd almost to the Limits of our Houses, where they shou'd have their Temples and Images. They are sometimes good, sometimes bad, (for to be simply bad is repugnant to a divine Nature) and so being of a dubious Nature ought to be made propitious to us by Sacrifices and Immolations ; for there is no wise Person but will endeavour as much to divert an impending Evil from him, as to procure a present Good. It's beyond all Dispute (*Confucius* goes on) that the *Manes* are endued with excellent Intellects, and other most noble Qualifications, and use like Men their Free-will to do Mischief when Occasion is given, and when they are not duly worshipped. What Havock do they make amongst Mankind and all Things compos'd of the Elements, far beyond what we are able to comprehend ? Therefore if neglected, they will speedily take Vengeance on us for our Villanies : The *Manes* have been adopted by the Celestial Deities, to keep them Company, and made Partakers of their Felicity, and of all good Things ; upon which Account

it is incongruous and irrational to suppose, that the *Material Heaven* is either sedentary, wandring alone, or affix'd to its own *Orb*, continually turning it about, and thereby solacing it self, it having Power to advance others into its *Celestial Society*. Therefore it's very requisite to procure those who have been advanc'd to that Degree of Honour to be propitious to us, because being uncertain in their Nature, they incline sometimes one way, sometimes another, for Causes that we are altogether ignorant of, the best way is to offer up something pleasing and grateful to them; what this is, must be discover'd from their own Corporeal Natures, which being suppos'd to be compos'd of *Air* and the other Elements, some good Things ought to be prepar'd for them out of the gross Elements, reduc'd to a more subtle Substance, (for they want Nutriment, and by this Means, their Elementary Nature is refresh'd by cognate Elements,) and in Regard they are pleas'd with the Smell of Fat, the Animals pleasant and agreeable to their Taste and Smell shou'd be sacrificed to them, for some fine Spirits that are made in the *Liver, Heart, and Brain*, did ascend upwards, and were very grateful to them.

After this, he says, that there is nothing within the Compass of the World, but in some Degree is the Object of Worship; for as there are many Ranks and Orders of Things, so there must be of Worship, as is most suitable and congruous to the Nature of each. Thus *Confucius* makes as many Gods and Goddesses, as there are different Creatures in the World; and he dedicated a little before his

his Death, in the City of *Hamsoco* *, a most magnificent Temple to the Mob of Gods †, *Turba Deorum*, and order'd all of them to be worshipp'd by as many senseless Idols, and such a Labyrinth of filthy Rites and Ceremonies, that they overturn the very Foundations of that moral Virtue which he had before establish'd. *Confucius* gives no suitable Account of the Origine of the World, or of the Order, Progress, and Preservation of it, the Notion of a creative Power being above the reach of his Understanding ; and whilst he thinks it with *Aristotle*, a thing impossible to invalidate the grand and famous Maxim, *Ex nihilo nihil fit*, that Nothing can proceed out of Nothing, he falls with the same into the absurd Notion of the Eternity of the World ; but afterward recollecting himself, he saw the Inconsistency of that Opinion, as being full of Contradictions, as implying that what is infinite can be increas'd daily and hourly ; that a Thing which had no Beginning has Succession ; that Things which change every Day are eternal ; that one Eternity is of more Duration than another ; that Causes and their Effects are co-existent, when according to all true Reasonings, the Cause must of necessity be before its Effect. To shun all these Inconsistencies which some European Papists (to their perpetual Shame and Disgrace be it said) do atheistically main-

* Hamsoco was the Metropolis before the Tartars conquer'd China.

† See Father Varo in his History of Confucius.

tain, he fell a contriving a fanciful and ludicrous Method of the World's Beginning, by forming it in the admirable Order, Harmony and Exactness in which we now do behold it, from an accidental Hit of innumerable Millions of *Atoms*, occasion'd by Fate ; and laying aside all manner of Judgment and Discretion, falls a telling us, as it were in a Dream, how these *Atoms* came to have a Being, how they commenc'd to move, and how they began to be differently shap'd ; what occasion'd their oblique Motion ; how the different Quantities of them came to be justly proportion'd, for such and such Beings and Productions ; and how all things got together by such a Chance, and continue in such an exact and harmonious Order ; and says, that the Material Heaven, by its eternal and happy Motion, Heat, Light, and Influence, is the immediate Cause of all those wonderful Productions, and stiles it, *The God of Gods, the supreme and most good God, and the Workman who by his own Power only, made the World, and endu'd our Souls with a Mind and our sluggish Bodies with a Soul* ; therefore as Father Varo * well observes by the Word *Tenkien*, which is the Name he gives to the Material Heaven, he understood that Eternal Deity that governs all Things. Upon this Account it was that *Confucius* paid it so great Adoration, as also for its immense Sublimity and Magnitude ; its Circular Form, (the most perfect Form being agreeable to the most perfect

* See Father Varo in his Letters against the Jesuits.
Body)

Body) and its Brightness, being every where resplendent, adorn'd with glittering Stars ; and lastly, its Duration and Utility, when he consider'd what an universal Influence it had over inferior Beings.

He says also, that from such supernatural Qualities, it necessarily follows, that there is nothing more great and excellent than Heaven, which necessarily exists and as necessarily is good, and by which all other Things do exist, and on which all other Things depend for their Production, as well as Conservation ; whose Soul being Self-constitutive, is so much more noble than the Soul that rules in sublunary Bodies, as the first and independent Cause exceeds the second and dependent ; he allows it also an intellectual Appetitive and Motive Faculty, but not a Sensitive ; so that according to *Confucius*, the Soul of Heaven doth not apply it self to particular Objects by any external Sense, but by its Intellect only ; which is the same way, says he, as Souls separated from their Bodies do apprehend : It has also another way of exerting its intellectual Faculty, viz. by a Communion of Forms, by which Means the Celestial Intelligences know each other ; which he explains thus : ‘ Heaven under-
‘ stands by receiving the Thing it ought to
‘ understand, and not its Species ; because it’s
‘ intelligible in its own Nature and from its
‘ self, and a Species is only requir’d where
‘ a thing is to be understood by the Sense,
‘ and is Material.’ He concludes with this Encomium of the Material Heaven, ‘ If you
‘ call it Omnipotent and Omniscient, you are
‘ not

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* not mistaken ; for it determines and knows all Things, and is the Cause of Causes, * If you call it *Providence*, you are right also ; * it is from its Pleasure that the World is provided for, that it remains entire, and exerts its Powers. If you call it *Nature*, you are guilty of no Crime ; from it all Things had their Original, and by whose Spirit we live. If you call it the *World*, it is whatsoever is seen ; the Whole endu'd with its Parts, and by it self sustains it self and those that worship and reverence it.

This is sufficient to prove that *Tenkien* does not signify (as the *Jesuits* pretend) the *Celestial Orb* only, but also that the *Chinese* acknowledge no other God but it, and that all their Sacrifices are directed to it, as to the Author and Protector of all Things, which has an Eternal Principle from its self, and precedes all other Things in Order, Dignity and Power ; and that this Worship is Divine and not Symbolical only, for (as Father *Varo* very well observes) if they terminate their Worship in Heaven, and have no Reference to any Thing beyond it, it is impious to affirm that in so doing they adore God in his Works, or worship the same God that Christians do.

Upon these specious Doctrines of *Confucius**, which have neither Solidity nor Truth in

* Father Matthew Ricci a *Jesuit* enter'd China the Second of December 1552. and is call'd by them the Founder of that Mission.

them, Father *Matthew Ricci*, a Jesuit, founded a System of Theology, or rather form'd a new Idolatrous and Popish Liturgy, abounding every where with gross and foul Errors, which discard the most solid Parts of his own Religion; and instead of bringing *Hethens* to the Knowledge of the Gospel, and the true Worship of God, misguides them into a Labyrinth of Idolatries, and establishes a most absurd and stupid Religion. This crafty Jesuit, perceiving that the credulous *Chineſe* little regarded what was true, probable, possible, or false, and that they had an implicit Faith for what their great Law-giver *Confucius* told them by the Mouth of their Guides the Priests, and considering that the Maxims of *Confucius*, in many Points, are very agreeable to the Opinions of *Aristotle*, (who is idoliz'd by Jesuits,) and to the fabulous Legends of the Church of *Rome*, he symbolizes in his Liturgy with *Confucius* in every Thing, and proves evidently the Similitude, or rather Identity of the *Popish* Religion with that of the *Chineſe*; and certainly it's an easy Task even for a Child, if he compares with each other, the idolatrous Customs and Practices of both, and the Methods the *Chineſe*, as well as *Papists* take to multiply their inferior Gods and Goddesses, who (as the most learn'd * among Papists confess) have been guilty of

* See the Lives of Saints written by *Ribadineira*, and the Life of St. Ignatius writ by *Nolarsi*, in the Chapter where he proves him to be a Saint, from his making Women conceive.

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many unbecoming, immoral and foolish Actions: Nevertheless altho' the Idolatries of *China* and *Rome* do agree in many Things, yet upon the whole I must ingenuously confess, that this aspiring *Jesuit*, for the Love of procuring to himself the Title of *Mandarine*, (which was his main Scope) left out of his Liturgy many of the most essential Points of the Christian Faith, which many Papists do acknowledge and believe, for having read over and over all the Articles of Faith presented by *Ricci* to *Manhe* Emperor of *China* Anno 1562, and afterwards confirm'd by Pope *Alexander* the Seventh, Anno 1667. as True, Holy and Orthodox, yet I could never find among them any true Account of the Fall of *Adam*, nor of the Depravity and Misery of Mankind, by his eating of the forbidden Fruit; nor does he mention any Thing of the Mediation, Incarnation and Suffering of the Son of God for Men, which are the most Comfortable and Material Articles of the Christian Faith; all other Mysteries, and our hope of future Happiness, being founded upon them; he speaks not of the Justification of sinful and wicked Men, through the Righteousness of a Redeemer, very well perceiving that the Supernatural and Divine Method of saving Men, which evidently appears to every enlighten'd Christian to be the admirable and incomprehensible Contrivance of the only powerful, just, wise, and merciful God, would be contemn'd and esteem'd by the conceited *Chineses*, as Folly and Madness, and that for two Reasons: 1st, because they did not find these

Do-

Doctrines in their Canonical Books*. 2dly, because they thought Salvation a Thing impossible to be obtain'd by the Means of a crucified Redeemer, who, as they say, had not Power to save himself from the Torments of the Jews, his Enemies. It's true that Ricci speaks of the coming of a *Messiah*, but after a glorious and triumphant Manner, as the Jews expect him, viz. that the Son of God came down from Heaven attended by Millions of Etherial and Super-celestial Spirits, whose Brightnes was so far surpassing that of the lower Stars, that they appear'd in their Circuits all astonish'd, and not being able to endure the Lustre and Splendor of the Eternal Rays, they fled away and hid their Face for shame. This is all he says of our divine Redeemer, in his voluminous Book of Church Ceremonies, and Articles of Faith, which is only fill'd up with a miscellaneous Rhapsody of inconsistent Stories, taken out of the *Alcoran*, *Talmud*, and the Canonical Books of *Confucius*, which serve only to embarrass and entangle the Minds of those that believe them, with the most intricate and endless Niceties, and seduce them from the Worship of the true God, which is the main Scope they aim at by such deceitful Tricks and forged Doctrines; which altho' they are at best but the Superfetations of *Judaism*, and the excrementious Burthen of an idolatrously bigoted Brain, yet the Chinese durst not doubt of

* Their five Canonical Books were compos'd by *Confucius*, and the four Classicks by *Mencius* his Disciple.
the

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the Truth of them, or hesitate concerning any Thing that was told them came from the Oracles of *Confucius*; so that by Virtue of these Doctrines, the *Jesuits* manag'd every Thing in *China*, as they pleas'd, unanimously agreeing to impose on the People, by pretending to the keeping of the Laws of *Confucius*, and an Intercourse between them and Heaven, and receiving Answers from it; by such Intrigues firmly binding the People of *China* in their blind Obedience, as they do in *Papish Countries* by their fantastick Ceremonies impose upon the Populace and Zealots, at which I have known the wiser and more learn'd sort of *Papists* laugh and scoff most heartily, calling them not only ridiculous and unprofitable Things, but also very nauseous and hurtful Observations; which make People neglect or at least postpone the most certain and fundamental Articles of reveal'd and divine Religion, as Faith in the supreme God, a firm and solid Hope in him, and a Love which unites Men with God and their Fellow-Creatures, and extirpate and gnaw the very Vitals of undefil'd Worship, leaving it a dry and sapless Trunk, from which no other Fruit can be expected, but the fattening of their lewd and crafty Guides, who invented them only, that they might reap more Profit by so many different Forms of Worship, and that they may impose upon the People, and root out of their Hearts the Fear of God, by keeping their Minds always employ'd with a servile Awe of Ecclesiastick Authority, and under a religious Timerousness of transgressing or violating

Iating they know not what I have exhibited these Opinions, solely to let you see, what Notions the wiser sort even of *Papists* entertain of useless Ceremonies, and to publish the Articles of Divinity, taught by the *Jesuits* in *China*. Now, as to their Morals, they run altogether upon the same Strain, they endeavouring by them to stifle in the Minds of Men the true Principles of Virtue, chuse rather with the above-mention'd Doctrine of the *Omnibus Omnia*, to divert and palliate the Carnal Distemper, and irregular Sway of the Minds and Wills of Sinners, than to crucify the Flesh, with its Affections and Lusts : The Rules they lay down for the Mortification of Passions, are utterly insufficient ; being only superficial Lenitives, which never come to the Root of the Distemper, which is to be cur'd by the Spirit of God, and by the daily Practice of the Self-abasing Doctrines of the Gospel, by persuading the People to rely only upon their superstitious Sacrifices, Masses and Revelations. They never preach up the general Duty of loving God, above all Things, by openly affirming that it's enough if we make an A& of Love towards God twice a Year, * viz. at *Christmas* and *Easter*, nay some of their Authors impudently advance this Proposition, that a Person is only oblig'd to do it when he is on his Death-Bed ; and they are

* Sufficit Actum Dilectionis Dei in natali Domini aut in paschate elicere ; ita Theologi communiter. *Buffembays.*

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so far from commanding us to deal kindly with those that do us wrong; that on the contrary they all allow Revenge to be prosecuted to the highest Degree; by evidently proving from the Law of Self-preservation, (as *Suarez* pretends) that I may † kill a Person upon the meer Suspicion of his having defam'd me, or of having taken the Value of a Guinea from me: They cherish Pride, and Vain-glory, as the proper Incentives to great and noble Actions: Usury, Avarice, and Luxury, altho' never so unnatural, * are call'd by their Authors the lowest of venial Sins, which are only unlawful, because prohibited; and consequently *Vasquez* affirms, that the Author of all Good has forbidden us to make use of some good Things: Covetousness and Ambition are stil'd by the same Author the noble Qualities of a generous and aspiring Mind; then as to the interior Sins, the Auditory of the Eye, the Murder of the Heart, and such Enormities as are unseen by Men, they say that we may wash them off with the sprinklings of holy Water. There is no point of Immorality which is not countenanced both in *China* and *Europe*, by some of their noble *Casuists*, to whom consequently are owing all the fatal and scandalous Effects;

† Possum occidere inimicum ob meram Suspicionem Infamiae, aut propter valorem unius Aurei. *Suarez, Vasquez, Azorius.*

* Fornicatio, pollutiones, &c. solum sunt Mala quia prohibita, & si non essent prohibita obligarent. *Bauni*

which

which such deprav'd Indulgence of Vice has produc'd in the World; from them as from their proper Source, have sprung all the Sacrileges, Massacres, Rebellions, and Impieties that have, like a boisterous Ocean, overflowed the Universe. Since the beginning of the Order of Jesuits? What Hatred amongst Kings and Princes? What Seditions among Subjects? What Diversities in Religion, even in this Island*, among those that were formerly of the same Belief, has not this licentious and atheistical Race of Ignatius rais'd up? What Contempts of all Laws, both divine, human, and of that of Nations, have they not caus'd? The Vices; at the very Name of which former Ages would have blushed; and our Fore-Fathers started; as at the greatest Enormities, are in our Days committed without Shame or Contradiction, seeing there are Authors among Jesuits, who dare strenuously and barefacedly assert the Cause of Immorality, and patronize all manner of Prophaneness †; I shall instance only in the Vice of Impurity, which the Reverend Fathers Molina, Lessius ‡ and Valenza plead for in the

* Bartoli in his History of the Jesuits Proceedings in England, (call'd l'Ingliterra,) says, that Gerrard, Parson and Blackwell, divided the Hereticks among themselves, the better to overcome them.

† There is no Lewdness but what the Jesuits can justify by Virtue of their Omnibus Omnia. See Father Nolarci in the Life of the great Patriarch St. Ignatius, in the Chapter where he gives Instructions to Confessors, concerning Licentious Intrigues practis'd in a certain Town in Italy.

‡ Claudio Aquaviva General of the Jesuits cites those Authors.

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following Manner, by calling a Whore a certain kind and useful Creature, created to mitigate the Labours, and soften the Cares of human Life ; they add, that such Women are necessary Members to all well instituted Commonwealths ; and they are so learn'd in Antiquity, that they prove all this from the Laws of *Lycurgus*, *Pausanias*, *Euthymius*, *Zigabenus*, &c. who all order *Venus* to be ador'd; calling her the Goddess of Felicity, and *Numa Pompilius* order'd a female Lamb to be sacrificed to her ; the *Jesuits* add, many Circumstances of this Sacrifice, but they are so very sordid and obscene, that I am ashame'd to repeat their Words : They say also that She had Temples dedicated to her in *Thrace*, *Zacynthus*, *Paphos*, and amongst the *Leucadians*, and that in each of these Places she was allow'd Two Thousand Harlots to attend her, and accompany her Statue when it was carried in Procession ; from whom the People receiv'd vast Benefit, because they with their Careless and Charms restrain'd Libidinous Youth, from falling into greater Debaucheries, (this being only a venial Sin *) and from weakening themselves with unnatural Lusts, and from defiling themselves in a most infamous Prostitution : Yea, those learned Fathers carry things farther, and pretend that she was † worship'd in the Temple of the Lord, un-

* See the first Edition of *Sanchez de Matrimonii Sacramento*.

† See *Azorius the Jesuit* who cites *Petavius the learn'd Jesuit*, who, as he says, brings fifteen Rabbies for this his Opinion, and amongst the rest the famous *Kimchi*.

der the Name *Tammuz*, by which is understood *Adonis*, who is inseparable from her, they both having but one Temple, one Altar, and one Statue ; and to prove all this, they bring the Eighth Chapter of the Prophet *Ezekiel* and Fourteenth Verse, who speaks thus concerning *Tammuz*, *Then he brought me to the Door of the Gate of the Lord's House, which was towards the North, and behold there sate a Woman weeping for Tammuz.*

For these Reasons and convincing Authorities (the *Jesuits* continue) the Women devoted to the Pleasures of *Venus* have been permitted in all Countries, *ab immemorabili*, and the holy Father himself tolerates a vast Number of them in *Rome*, which nevertheless has acquir'd and retains the Name of the *holy City*; that all Popish Princes have follow'd the Pope's Example in this, there being no other Way (as *Bonacina* observes) to prevent Adulteries, Incests, and the out-of-the-way Lewdness *, which ought not to be nam'd; but our modest *Casuists* indulge, and dote so much upon it, by descending to all its minute Circumstances, under the specious Pretence of instructing People how to avoid it, that some lascivious and effeminate Men take more Delight in reading them, than they have in the perusal of the most prophane and filthy Poets : In fine, the *Jesuits* conclude, that

* See *Sanchez de Matrimonio*, who observes that where the Superiors of Monks are too zealous, and do not proceed with Policy and Dissimulation, there Sodomy is most frequent.

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without the Permission of such Women, there would not be in the Church of Christ such a vast Number of Priests, Monks and Fryars, who all tend very much to the publick Welfare, by atoning with their Sacrifices, Prayers and Fastings, for the Sins of the People.

These are the specious Discourses and Reasonings, by which the *Jesuits* make so many *Profelytes* in *China*; yea, they being very useful, and subservient to the now reputed Wisdom of the World, and darling Lusts of evil Men, they gain ground, and set up their Standard every where, by finding out new Probabilities, for cherishing the faulty, encouraging the dissolute, and tendering the incorrigible.

These Morals dress'd up by Father Ricci with many Flourishes of an ingenious Fancy, made the Grand *Mogul's* * Son, (who was the Quintessence of Vice and Iniquity) say very emphatically one Morning, *we are all Christians*: But the very same Day, that he was baptiz'd he conspir'd the Death of his Father; and having been interrogated after the Plot was discover'd, what had made him attempt such an unnatural Action, he briskly reply'd ' *That it was allowed as a lawful Thing by the Maxims of Christianity, which he now profess'd, to desire and procure*

* See Fra Serry a learn'd Dominican Fryar of Padua, as also the Disinganno, or the Discovery of the Jesuits Tricks and Stratagems; and Father Bartoli in his History of Asia.

his Father's Death, * not as a Thing prejudicial to his Parent, but as a Thing profitable to himself.' This Doctrine seem'd so notoriously wicked, even to the Heathens themselves, that fifteen *Jesuits* were hang'd for promoting it, and all the rest of the *Ignatian* Tribe banish'd, yet it is so common among them, that a modern Writer of the Order call'd *Zaccherio* † says, that he believes it to be as true as the Mystery of the blessed Trinity. Thus no Bond of Affection, no Tye of Consanguinity, or Motives of mutual Love, are of Force enough to restrain from the most cruel Barbarities, People prepossess'd with such Notions of the Christian Religion, neither has its Laws more Influence over their Passions, than the Fables and Dreams of the Heathen Poets ; for while every one is only byass'd by the narrow Principles of his own Interest, worldly Pleasure and Happiness, they pursue each other with all Manner of Hatred and Malice ; so that the *Jesuits Probabilism* ‡ tho'

* See Father Arsdakin an Irish *Jesuit*, who cites ten *Jesuits*, for this Opinion, viz. quod possum licite desiderare mortem patris, non ut malum ipsi sed ut bonum mihi.

† *Zaccherio* says, Si huc Opinio non sit æque probabilis ac mysterium Trinitatis, nulla opinio censenda est probabilis in Theologia morali.

‡ Probabilism is the Name given to the Casuistry of the *Jesuits*, which says, that I may safely and lawfully follow an Opinion that is supported by one Author only, altho' it be contrary to Reason, and the Doctrines of the Fathers, possum sequi Opinionem tenuiter probabilem, innixam Authoritati unius Authoris licet Juniori, & si sit contraria Statutis patrum.

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without any Colour of Reason, or Religion, pushes on the Mischief, and draws the Minds of Men from God, and from that Discipline, which our Lord and Saviour Jesus Christ instituted, and which the primitive Church with so great encrease of Christianity practis'd, and contributes so much to the Advancement of *Atheism* and Misbelief.

Hence as the learn'd *Arnoldus** well observes, the general Decay of true Religion, hence comes the Corruption of Manners, and ancient Discipline of the Church; the Great, the Noble, and wise Men of this World, bowing most shamefully under the scandalous Yoke of their moderate in Appearance, but truly profligate, Confessors, learning their Falshood, and glorying in the Imitation of their Iniquity; hence all sorts of Debauchery.

* *Arnoldus*, whom the French call *Arnauld* was a very learn'd Jansenist, and wrote much against the Jesuits in the Beginning, endeavouring to bring in the Reformation into France, but before he could make any great Progress, the crafty Jesuits found out the Plot by their Spies, and immediately caus'd him to be banish'd; when Arnauld found by sad Experience that he was to wheedle the Jesuits, if ever he thought to return from starving in Holland; accordingly to please them, he wrote the Perpetuity of the Faith against his own Conscience, as also another Pamphlet about Transubstantiation, which he retracted at his Death as Father Alleman says in his History of Jansenism, and all his Writings are not only condemn'd by the High Church of Rome, but also most of them are condemn'd by the Gallican Church as spurious and heretical Productions, as also all the Manuscripts of the Abbot of St. Cyran his great Friend, who attack'd the Pope's Supremacy whilst Jansenius was a battering Pelagianism.

ry are become authentick and modish, and a general Depravation of pristine Integrity taking place, not only Idolaters, by the Christian Law are become Atheists, but even Christians themselves despise that Religion which prescribes no better Laws ; the famous Order of *Jesuits* * (he continues very smartly) has outwitted *Mahomer* in the Art of gaining Followers, by founding a Law so suitable to the highest Taste of human Sensuality, and so obvious to a carnal Apprehension, that it was swallow'd by the Rabble for the undoubted Will of God, though in it self so improbable ; yet the *Jesuits* by allowing and approving of all sorts of unclean and fleshly Appetites, are so scandalously vicious, and notoriously profane, that the *Alcoran*, compar'd with their probable Opinions in Morals, although very subservient to human Policy, yet I say, it seems a Law much refin'd and sublimated from the Dregs of human Frailties, because its whole Scope is to advance and promote Obedience to their Prince, mutual Love, with an invincible Patience, in bearing all Terrestrial Wants in War : But the *Jesuits* pretend nothing by their Villany, but only to enrich themselves and enslave others. If they believe in Christ, (he goes on) why do they seek so industriously to retrench his Commandments, and traverse the Laws transported from Heaven ? Why do they so much

* See Arnauld in his Book against going to Confession with the *Jesuits*, because of their corrupted Casuistry ; as also the Author of the *Disinganno*.

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extol and magnify their own Sufficiency, and despise supernatural Aids and Assistancess? Why have they such a Trust in their own Understandings, as renders them uncapable of submitting their own prophane Dreams and *Pelagian* Notions to the superior Dictates of holy Scripture, and to divine Revelation? Why do they prefer *Aristotle* to the Apostle *Paul*, and the Rules of *Ignatius* (contain'd in the *Omnibus Omnia*) to the Maxims of Jesus Christ? It's an evident Argument, says he, of their Impiety, that they are always busied in carving out to themselves and Followers, by the vain Speculations of an inverted Brain, such Maxims of Piety and Devotion as are most suitable to their sinful Hearts and licentious Spirits, and that they pick from all Books, whether wrote by Christians or Heathens, without any Distinction, such Precepts as most indulge a debauch'd and profligate Life, laughing at the *Vicar of Christ**, if he dares reprove or condemn them for so doing,

* Here it's to be remark'd, that this Author was a very great Enemy to the Pope's Supremacy, but according to the common Practice of all Papists, he is for the Pope when he has no other Weapons against his Enemies. Thus the Jesuits are for the Popes, Innocent the Tenth and Alexander the Seventh, because they condemn'd the Jansenists, and say, that they cannot be arraign'd of Error, without questioning that Truth which has proclaimed them Proof against the Gates of Hell; so that the Holy Ghost is only believ'd by them when they have either forced or bir'd him to favour their Doctrines. In like manner the Jansenists say, that the Pope is infallible in condemning the Chinese Rites, but not in the Bull Unigenitus.

and arrogantly denying to obey him but upon their own Terms, and have brought Matters to such a Height that it's very dangerous for him so much as to seem to doubt of the Truth of their Doctrines, or to make any other Interpretation of them than what they themselves give them: Nor do they stop here, for they will have the pure Worship of God to consist of nothing but what they invent; and pretend, that no Prayers are acceptable to him but those that are put up by them, no Mysteries sacred but such as are perform'd by them, no Scriptures infallible but as they expound them: He insults them afterwards with great Wit and Eloquence, and challenges them to produce any Reason out of Scripture, why they made the Christians *Mahume-tize** in the Island of Chio, *Judaize* in *Grand-Cairo*, and idolize in the Countries of *Paraguay* and *Peru*, saying, that these are the only great Advantages procur'd to the Gospel by their many Casuists and innumerable Missionaries. He concludes his Harangue, by expatiating very much upon Reverend Father *Ricci's* Liturgy, and upon the Tricks and Stratagems he and his Brethren practis'd to make it be receiv'd in *China*, and confirm'd at *Rome*.

But having given a large Account of all this already, I now return to *Tournon*, whom we left at *Macao*, from thence he went to

* The Jesuits permitted the Christians to follow the Rites of Mahomet in the Island of Chio.

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Pekin *, where having ask'd Audience of the Emperor, the Oath of Obedience to Confucius was presented to him, which he absolutely refus'd to take, saying with a strong Faith and an undaunted Courage, that he wou'd live and die a Christian ; that the Laws of Confucius were Superstitions, and full of Idolatry, and that they were contrary even to the Law of Nature, as contradictory to the five Principles or undeniable Propositions, which not only Christians, but all Mankind in general must needs acknowledge, viz. 1st. That there is one Supreme God. 2^{dly}. That he ought to be worshipped. 3^{dly}. That Virtue and Piety are the chief Ingredients of his Worship. 4^{tly}. That we ought to be sorry for our Sins, and repent of them. 5^{thly}. That divine Goodness doth dispense Rewards and Punishments both in this Life and after it. That those who deny such Principles, entertain base, mean and unworthy Thoughts, not only of the most good and great God, but also of their own Reason, by prostituting it to the despotic Pleasure of Priests, who had mix'd such scandalous Superstitions and Fictions with true Religion, and had thereby polluted their own Souls and those of the People, with such Crimes as no Repentance could sufficiently purge and expiate ; and that therefore he would not go against the Dictates of his own Conscience, to please the greatest Monarch of the

* Pekin is the Metropolis of China, of which the Jesuits report many Fables, as to its Greatness and Structure.

World, and that neither Menaces nor Promises cou'd ever tempt him to swerve from the Fidelity he ow'd to the Sovereign of Sovereigns upon Earth, the *Pope of Rome*; withal he said, that he carry'd so great Esteem and Respect for the Emperor of *China*, that he wou'd forfeit his Life, Fortune and Liberty, and any Thing else, save his Honour and Religion, to serve him. This Answer he back'd with a *Manifesto*, wherein he did all that he cou'd to shew that the *Chinese Rites* were Things quite contrary to the express Duty of a Christian, which abolish all that relates to Religion and sacred Things, by impiously asserting, that all Things do depend on the Heaven and fix'd Stars; and that Heaven is the Sovereign Governor of the World, and that it is the Principle of all Productions; and that for this Reason it would not be expected that the small Proportion which the *Jesuits* bear (even supposing them to be all united in the same idolatrous Sentiments) to the rest of the Divines of the Catholick Church, would enable them to manage and despotically determine, as they thought most proper for their own temporal Interest, the Articles of our Belief, by taking away the most sound, most antient, and universal Parts of true Religion; and by introducing in its place, a Heap of superstitious Rubbish, to the manifest Detriment of Piety, which levels the way for the establishing of Immorality: That in the Christian Law, as in every Form of Government, there were some Fundamental and Constitutive Points, which could admit of no Alterations by any Power whatsoever: That those

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those fundamental Articles of apostolick Belief, had been entirely abolish'd by the Jesuits Liturgy, or at least transplanted, and the Heathen Maxims of Confucius substituted in their room; that the Agreement made between Father Ricci the Jesuit and the Emperor of China, at Hamsecho * Anno 1564 had intirely abolish'd the Christian Faith, whilst the Chineſes would not allow the least Alteration even of the most ridiculous and trifling Matters in their Articles; which should have taught the Jesuits to have some more Value for the Doctrines of Christ, seeing the Heathens carried such an Esteem and Veneration for the Dreams of Confucius. Many more Arguments of this nature were insisted upon in the *Manifesto* with great Zeal, to lay open the Dishonour and Prejudice that ensue to the Christian Religion, by taking the Oath of Obedience to Confucius, but to no purpose; the Jesuits had Hearts, but would not understand to do well, they having already in the grand Council of Mandarins, † appointed by the Emperor, for the examining and regulating religious Matters, so furiously precipitated Things by Sway of Party and Faction, that Tournon, to whom I shall give afterwards the Title of Cardinal; (he having receiv'd the Cap much about this Time at Pekin) was order'd to swallow the idolatrous Oath, or leave China in a Fortnight's Time,

* Hamsecho is the famous City of China, where the Jesuits did first sacrifice to Confucius.

† The Chineſes call this Council Tenkientunkhi, which signifies the supreme Council for heavenly Things

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This Order occasion'd great Intrigues and Negotiations on both sides, the Bishop of Pekin employing all his Credit and Authority, which was very great with the Emperor, to induce him to admit Cardinal *de Tournon* to a private Audience, which at last was granted ; but the *Jesuit Verbiest*, who was also present, so obstructed all *Tournon's* Endeavours, that nothing was resolv'd upon, only a Conference was granted by the Emperor to be held, between the most Learn'd Men of both Orders, *viz.* of *Jesuits* and *Dominicans*, to see if their Differences by fair Means could be accommodated. Several of the *Dominican Fryars*, oppos'd the holding of the Conference most vehemently, as being a Compliance below the Grandeur and infallible Authority of the Church, to enter the Lists with the Idolaters, and as being an evident arrogating to themselves a Supremacy over the Pope, who had already condemn'd the *Jesuits*, tho' the Decree was not as yet publish'd, and as an Encroachment upon that Authority, which the *Holy See* challenges to its self, by laying Claim to an unerring Spirit, and by disputing or contending about the Pope's Prerogative. Notwithstanding all these plausible Reasonings and convincing Arguments, against the holding of the Conference, the Bishop of Pekin, who hop'd to signalize himself by his great Learning and other Talents, on that occasion, carried it ; but it was no small Vexation and Punishment to him for this his Ambition, to see the *Jesuits*, by Reason of their being *Chinese Mandarins*, debate Precedence with him in the Conference; and it would in all probability have been deter-

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determin'd in their Favour, had not Father Navarette*, a cunning Dominican Fryar, found out an Overture to prevent it, by opportunely asserting, that all the Jesuits who were *Mandarines*, were by reason of their Employment incapable of sitting in the Conference, which ought only to consist of unbyass'd Persons, they having already espous'd the Cause of *Confucius* by sacrificing to him, and by making outward and publick Profession of the controv-
erted Rites. This Opinion seem'd so reasonable to the Emperor, that he order'd seven of the Jesuits who were *Mandarines*, to withdraw, and as many others of the same Order to be substituted in their Places.

At the opening of the Conference the Bi-
shop of Pekin made a learn'd and judicious Speech, wherein he bewail'd with very tender and moving Expressions, the sad and unfortunate Condition the Christian Religion was in at present; ' Which had been occasion'd
' (he said) according to his Opinion, by the
' untimely Debates of the Clergy, and by

* Father Navarette has wrote many learned Pamphlets against the Jesuits, in one of which he gives us the following Account of their worshipping the Manes or Household Gods: They have their Images in every Corner of the House, and do offer up Supplications to them solemnly twice a Year, putting Garlands upon their Heads; they are represented like young Men in a War-like Habit, with Spears in their Hands, and are esteemed to preside over all the Persons of the House; they are privately worshipp'd every Morning and Evening, that they may be propitious to the Children, who pray as regularly to them (says he) as we do to the Virgin Mary.

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the private Animosities and Passions with which Divines are ordinarily so blinded, that Ambition and Avarice, and not the good of the Christian Faith, or the Conversion of Souls, is their only Scope in all their Councils, Convocations, Synods or Conferences'. To prove all this, he expatiated very much upon the Debates and Janglings of the *Tomists* and * *Scotists*, *Jansenists* and *Jesuits*, which had already proved very fatal to the See of *Rome*, by causing the Northern Parts of *Europe* to withdraw from her Obedience. In the Sequel of his Harangue he propos'd some Expedients, which (he said) were absolutely necessary for accommodating Matters in the present Juncture, and to which both Parties might easily condescend, viz: The Abolition of the more solemn Rites and Ceremonies, which are perform'd in the Solstice and Equinoctial Terms, to *Confucius*, and the *Manes*, which were manifestly ido-

* The true *Tomists*, as *Canus Cajetanus* and *Sotus*, are for abolishing whatsoever visitates, destroys, obscures or perverts the pure Worship of God, and have read *Calvin's Works* so diligently, that they have imbib'd not only the Latin Elegancy of *Calvin's Stile*, but also the Protestantism of his Opinion, as to Grace, Predestination and Repentance for Sin; and all of them are so prosecuted by *Vega*, *Rodriguez*, *Bellarmino*, and *Vasquez*, and generally by all the *Scotists* (who take their Name from *John Duns*, a Scotsman) and *Jesuits*, that they are reckon'd Hereticks. And *Bellarmino* confesses, (that he thereby may affront the *Dominicans*), that *Cajetanus* was so disabled by disputing with *Luther*, and the first *Reformers* in *Germany*, that he laid *School-Divinity*, which he calls the *Preservation of Popery*, quite aside.

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' trou's, and the Permission of the lesser Ceremonies, call'd *Empliken*, pay'd to the same; at the beginning of every Month'. Whilst he was going on in his Proposals of Accommodation, he was interrupted by an Italian Jesuit, call'd *Malherba*, who rose up in the midst of the Conference, and without so much as asking leave to speak, fell foul on the Dominican Fryars, calling them 'The Disciples of *Calvin*, *Knox*, and *Beza*, and the shatter'd Forces of *Jansenism*, whose Errors have been already condemn'd, not only by the Church of *Rome*, but also burnt by the most learned of the *Gallican* Church, who do not believe one Word of their Bigotry, or of their visionary Writings. He censur'd also the Bishop very sharply for meddling with Matters that did not concern him and were above his Reach, and for his pretending to regulate things which could not be alter'd by any Authority whatsoever, and said that by so doing he had manifestly invaded and violated the Rights and Prerogatives of the Church, that had determin'd, by the Mouth of Pope *Alexander* the Seventh, that all the Chinese Rites and Ceremonies contain'd in Father *Ricci's* Liturgy, were lawful and orthodox; and therefore that his Presumption was no less uncivil than prodigious, in proclaiming himself wiser than the Holy Ghost, forgetting to what Punishments he may think himself liable upon a more serious Consideration. This Discourse occasion'd many bitter and smart Rapartees on both sides, wherein the *Dominican* Fryars prov'd most evidently from Scripture, from the

the Opinions of the Fathers, and from Reason it self, that Popes were fallible, and had, and cou'd err; and that the *Jesuits* by their mental Reservations and wicked Stratagems, had most miserably envelop'd and embroil'd the above-mention'd Pope.

The Emperor perceiving that all the Time was taken up in the Conference with such useless Prattle and Jargon, without coming to any Conclusion, and the cunning *Jesuits* who could not counter-ballance the *Dominican Fryars* in Matters of Doctrine, having persuad'd him that Cardinal *Tournon*, by his Proceedings, intended to encroach upon his Authority and Prerogative, he order'd the Laws to be strictly put in execution against all those who refus'd to take the Oath of Obedience to the Laws of *Confucius*. Cardinal *Tournon* was much startl'd and embroil'd at this Order, and now perceiving that he had used too long the ways of Forbearance, and that by his Delays his Enemies had gain'd Time to corrupt the *Mandarines* with Bribes, and to misrepresent him to the Emperor, immediately publishes the Decree of Condemnation against them, which he had brought from *Rome* with him, by which Fifty Two Articles of *Ricci's* Liturgy were anathematiz'd as scandalous, prophane, and idolatrous, *viz.* 1. 'The Heaven is permanent, and may be call'd Eternal by a kind of Emanation from the supreme God. 2. It is not compos'd of Matter and Form, but is a most simple Being, and exists in a most miraculous Order. 3. Heaven has an universal Influence over all inferior Things, and seems to

' have something of a divine Nature in it.
' 4. There is not any earthly thing, either
' Beast or Bird, upon the Earth, whose Shape
' and Image does not shine in Heaven, by
' whose Influence its Similitude is generated
' on Earth, and its Species increas'd. 5.
' In Heaven there is a twofold Nature; a
' Form or Animal Nature, and a Corporeal
' or Material: In the Corporeal Nature may
' be worshipp'd God himself, and the Heav-
' en only symbolically, and that according
' to Aristotle, who calls the supreme Soul the
' chief God, and inferior Souls lesser Deities.
' 6. It is very absurd to think, that the
' Heaven, which is always moving and turn-
' ing, and which has a most quick Sense and
' very swift Motion, and is the most adequate
' Cause of the Generation of all Things,
' should have no Soul in it self. 7. The
' Heaven with the Stars are living Creatures;
' because the holy Scripture says, that they
' obey God's Commands; which can be said
' only of living Creatures. 8. St. Austin,
' with the most renown'd Divines and Philo-
' sophers of that Age, taught that all the
' Motions in the Celestial Bodies came to
' pass in a much swifter and excellent man-
' ner than in terrestrial and aquatile Bodies;
' and consequently, that the whole Heaven
' was animated with a most pure and ratio-
' nal Soul. 9. It can't be deny'd, but
' Heaven, under the Name of the Sun, was
' worshipped by the Hebrews, as is plain from
' Ezekiel viii. 16. *And he brought me into the*
' *Inner Court of the Lord's House, and behold,* at
' *the Door of the Temple of the Lord, between the*
Porch

Porch and the Altar, were about twenty five Men, with their Backs towards the Temple of the Lord, and their Faces toward the East, and they worshipped the Sun toward the East. 10. It's very probable that the word *Humanim* in the Old Testament, signified the Temples and Altars that were dedicated to Heaven; and although the Word be variously translated by the Septuagint, yet St. Jerome is of this Opinion, and also the Author of the Latin Vulgar Version, which is most receiv'd by the Church. 11. Gideon also worshipp'd Heaven; and the *Ephod* that was made of the Ear-Rings of the Midianites, signifies, according to St. Austin, all the Vessels of the Temple, dedicated to Heaven in *Ophrah*, where Gideon, his House, and all the People of *Israel*, did Sacrifice. 12. The Jews ador'd Heaven when they call'd God to be witness of their Innocence; for it is said in Scripture, that they lifted up their Hands and Eyes to Heaven, and they sacrific'd to it, by setting Altars in the Middle of the Streets, loaded with all manner of Fruit; and this Sacrifice was call'd by them, the Feast of the Tabernacles; which was appointed to render Thanks to Heaven for the Fruits of the Earth; and therefore it was celebrated after Vintage in the Month *Tisri*, which answers to our September. 13. The Chinese intend nothing in the Honour, or Adoration they pay to Heaven, but a Symbolical Worship, and under the corporeal Shape of Heaven, they intend to represent to the Mind, the Soul of Heaven, or the true God; and those who

' adore it, fix their Thoughts at the same Time
' upon that Resemblance, which is between it
' and its Creator, as we put sometimes before
' us a Vessel to put us in Mind of the Liquor
' contain'd in it : As for Instance, by a Pint
' Pot, is signify'd the Vine contain'd in it. In
' the same manner by the Heaven they under-
stand, that Supreme Spirit or Intelligence,
' of which Heaven is only the Vehicle or
' Vessel containing. 14. *Confucius* is of this
' Opinion, who says, Because the Supreme
' Essence is above the Apprehension of our
' Senses we take to our Aid his true Images.
' 15. This Doctrine of *Confucius* is very agree-
able to that of the Church of *Rome*, which
' says, That because God and the Saints are
' invisible, it is very useful in respect to hu-
man Infirmitie, and the Nature of Love,
' which desires always to be near its Object,
' to make use of such Things as may be able
' to recall them into our Mind. 16. That by this
' Doctrine all those that follow the true Max-
ims of *Confucius*, may be excus'd from Ido-
latry, who distinguishes in his Canonical
' Books two sorts of Worship, saying, That
' one sort of Worship is paid to Things
' which we see, and which we worship in
' seeing them, and the other is pay'd to unseen
' Things represented by Things inanimate,
' because we hope thereby to obtain their Fa-
vour. 17. All those that condemn this Doc-
trine, must acknowledge themselves guilty of
' *Calvinism*, and of the Heresy of the *Iconoclasts*.
' 18. The *Dominican Friars*, who oppose this
' Doctrine, forget the Doctrines of the Coun-
' cil of *Trent*, about the Adoration of Images,
' and

and the common Practice of the Romish Church. 19. They who say, That the Chinese, by the word *Tenkien*, or the Material Heaven, do not understand the Resemblance of Heaven, do indirectly and implicitly accuse the Romish Church of Idolatry. 20. All those that have any true sense of the Ceremonies practis'd in *China*, in Honour of the Material Heaven, see plainly that it is impossible for Papists to give a more exact Distinction, between the Saints and their Images, or to express in more significant Terms what they pretend by adoring Statues, than the Chinese do, who introduce only sensible Things to make amends to Mankind for the Absence of the invisible. 21. He that has in his House the Image of his Father or Mother, or his Ancestors, may worship them, and believe that there are no Images of Saints more valuable than the *Manes* or Household-Gods of *China*. 22. God delights in seeing us pay due Respect to the *Manes*, because by their Means he hearkens to our Prayers, and by them he bestows his Favour upon us, 23. When they are neglected, they may occasion many Misfortunes to us. 24. They should be worshipp'd in the most honourable Place of the House, and upon all Occasions. 25. It's lawful to offer Meat to them from the Table, which if they refuse, shou'd be consum'd by Fire, for it's impious for any Man to taste it. 26. Singly they preside over private Families, but jointly they have the Care and Safeguard of whole Cities. 27. It is lawful to make Vows to them, that they may assist us upon all Occurrences. 28. They are under-

' understood in Scripture, and were ador'd
' by *Laban* under the Name of *Teraphims*,
' which *Rachel* carry'd away with her, and
' *Laban* did worship them after the same
' manner as the *Chinese* do. 29. They are also
' mention'd in the Book of the *Judges*, where
' we find them represented in the History of
' *Micah*, whose Mother and he caus'd their
' Images to be made; and it is said *Judges*
' xvii. 4, 5. that the Man *Micah* had an *House*
' of Gods, and made an *Ephod*, and *Teraphim*.
' 30. *Michal* also ador'd them, after the same
' manner as the *Chinese* do, for it is said
' 1 *Sam.* xv. 23. that when *Saul* was in
' pursuit of *David* to kill him, his Wife
' *Michal* let him down thro' a Window, and
' *Michal* took an Image (*Teraphim*) and laid
' it in the Bed, and putt a Pillow of Goats-
' Hair for its Bolster, and cover'd it with a
' Cloth; which is the way that the *Chinese*
' invoke the *Manes*, when they are in any
' great Danger. 31. That the Worship the
' *Israelites* paid to the *Teraphim* or *Manes*,
' was according to the Pleasure of God; be-
' cause the Prophet *Hosea* in the Third Chap-
' ter of his Revelations, representing the fu-
' ture miserable State they should be brought
' to, says, *The Children of Israel shall abide*
' *many Days without a King, and without a*
' *Prince, and without a Sacrifice, and without*
' *an Image, and without an Ephod, and with-*
' *out Teraphim.* 32. It is the Opinion of
' all the learned Men, that the *Teraphim* of
' the *Eastern Nations* were the same with the
' *Manes* of the *Western Parts*, which is prov'd
' evidently from the Comparison betwixt
' them;

them ; for the *Manes* are intended by the Chinese for the Preservation of the House ; the *Teraphims* were in like manner dome-stick Gods, as is apparent from the History of *Laban*, as also from the History of *Micah*, who made the *Teraphim* with an Intention to bring the Blessing of Heaven upon his House, i. e. to have some tutelar Gods. 33. The *Manes* of the Chinese are consecrated and canoniz'd Souls, wherefore they may be ador'd by Christians, who acknowledge the Power of Canonization to be in the Church. 34. The Chinese, in their Opinion of the *Manes*, agree with the Christians ; for as the Christians do believe that the Saint unto whom the Image is dedicated, does reside as a Protector near his Image ; so do the Chinese believe that the good Spirits are in the Statues of the *Manes*. 35. As the Christians believe, that in case the Image should be lost, the Saint would cease to perform Miracles in that Place ; so the Chinese are of Opinion, that the heavenly Favour and the Virtue of the *Manes* is so strictly annex'd to their Houses, that there can no Mischief befall them, while the *Manes* are therein. 36. If the Images of the *Manes* be destroy'd, the Deities retire to Heaven. 37. The Chinese agree also in this with the Christians, that they assert that the *Manes* do Miracles by their Statues before their Consecration, the Images in the *Romish* Church being forbidden by the *Ritual* * to be worshipped be-

* *Ritual* is the Book wherein all the Ceremonies are contained.

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fore their Benediction and Consecration.
38. When the *Manes* have taken under their Protection a certain Part of the Universe, whether it be a House, a City, or a Grove, they send forth their Virtue by way of Irradiation upon the innermost Parts of these Things, as the Sun irradiates the outward Parts of every Thing; and in this likewise the Chinese agree with the Christians; for all these things may be apply'd to our Images, only by changing the word *Manes* into that of *Saint*. 39. The *Manes* do obtain from Heaven Rewards for the Good and Punishments for the Bad, both in this Life and hereafter; for it's certain, that the *Manes* out of their Goodness do obtain to us some secret Dictates of divine and supernatural Things even in this Life. 40. No Person tolerably conversant in the Works of the learn'd *Confucius*, can deny but that the Worship he orders to be given to the Household-Gods, is exactly conformable to that paid to the Saints and the Souls of Purgatory in the Church of *Rome*. 41. *Confucius*, though but a mere *Gentile*, taught the Virtues that lead to eternal Happiness, and had the divine Grace bestow'd on him and his Prayers, which like those of *Cornelius* the *Gentile* *, reached Heaven. 42. A symbolical Worship may be paid to *Confucius*. 43. God can't be displeas'd with the Worship paid to *Confucius*, because it ultimately ter-

* The Apostle says, *Acts x.* That the Prayers and Alms of *Cornelius* reached Heaven.

minutes

minates in himself. 44. It's the generally receiv'd Opinion of the holy Fathers, that good *Heathens*, through the infinite Mercy of God, are capable of eternal Salvation; therefore it is no Argument against the Adoration of *Confucius*, that he was a *Heathen Philosopher*. 45. It is only the Opinion of the most rigid, such generally as are least acquainted with Learning, that the Chinese Rites and Ceremonies are idolatrous. 46. The *Roman Catholick Religion* is chiefly supported by such like Rites and Ceremonies as are practis'd in *China*. 47. The *Roman Catholicks* who oppose the Rites and Ceremonies of *Confucius*, are so impious as to destroy the principal Articles of their own Religion. 48. The Scripture, and Fathers, when they speak against the Religion of the *Heathens*, regard not so much their Rites and Ceremonies, as their Actions. 49. The first Councils were always very cautious in condemning Ceremonies, because they knew them to be the Body of Religion. 50. A Redundancy of Zeal doth not seldom suffocate and extinguish Religion, by converting it into *Bigotry*, which is a palpable Mistake in the Worship of God. 51. If the Church of *Rome* ever undertake to condemn or reform the Chinese Rites, she will condemn her own Practice, and will make all knowing People cry for a Reformation of her own Ceremonies. 52. There are many Things commanded and forbidden by the Ceremonial Law of the Church of *Rome*, for which no rational Account can be render'd, but only that they
were

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' were pious Decrets, used by our Ancestors to
' bring Men to Salvation.'

Here it is to be observ'd, that some of the Errors of Ricci's Liturgy had been condemn'd before, and others were left to Tournon to condemn in China, as he thought convenient for the Good of the Church.

This boldness of Cardinal Tournon, in condemning the Jesuits without the Emperor's Leave, so nettled the Court of Pekin and all the Mandarines, that by the High Court of Judicature, call'd by them *Talusculao*, Tournon was declar'd guilty of High-Treason, and order'd to revoke what he had adventur'd to do beyond the reach of his Power, otherwise they would proceed against him according to the Rigor of the Law. A Proclamation was also publish'd by the Emperor's special Command, wherein was contain'd,

' That neither Tournon nor the Pope his Master, had any Power to make Decrees in Matters of Religion within his Dominions :
' That he would never permit any independent Power in his Dominions besides his own ; That neither he nor his Subjects had any need of Indulgencies, Laws, or Par-
' dons from Rome : That he would never believe the Law of the Christians to be true, be-
' cause of the great Differences and Animosities that reign among them ; and also because they despise all Oaths and Engagements,
' and often for the sake of Interest, they betray their King and Country, their Religion and Liberty, and that he thought their Principles very lewd, especially those that put it in the Power of a sinful Man to dispense
' for

for Money with the fundamental Laws of their Religion, as if a silly Pope or Bishop had more Knowledge and Capacity to determine Things of the highest Nature and Consequence than Heaven it self, *Confucius*, and all other supreme Law givers? This Proclamation of the Emperor Gaul'd *Tournon* to the very Heart, because it embroil'd and disconcerted all his Measures, and did not in the least suit with the famous Instructions he had brought from *Rome*, of engaging the Emperor to favour his Proceedings; therefore looking upon himself as utterly undone, and being conscious of his own rash Proceedings and Enterprizes, he put himself in Disguise, and return'd to *Macao*, with intention to embark there for *Europe*; but his malicious and inveterate Enemies the *Jesuits*, having by their Spies discover'd him, he was first arrested, and afterward poison'd by them. But more of this in due Time; and in the interim, let us take a View of the Reverend *Jesuits* Proceedings in *Europe*, who, (as is known by People of Understanding) are always link'd and united together in Wickedness and Villany.

After the News came to *Rome*, of Cardinal *Tournon's* Atchievements in *China*, the new General of the Order of *Jesuits*, *Michael Angelo Tamburini*, represented to his Holiness, how much he was surpriz'd to find his Ministers, Legates, or Nuncios, behave after such a manner; that he hop'd he would remember his most solemn Vows and Promises made to Cardinal *Ottoboni*, of favouring the *Jesuits* before his Election; and how they

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they had served him and the Holy See on all Occasions and how many of his infallible Predecessors † had stil'd them for their great Services done to the Church, the Bulwarks of Popery. The Matter of Fact was so manifest that the Pope, with all his Ambiguity and double Intentments, could not any longer deny it, so he excus'd it as necessary, for the good of the Order, and the Preservation of the *Roman Catholick Religion*: The General Tamburini briskly reply'd, and ask'd whether or no the Bull publish'd by Pope *Alexander VII.* 1661. in their Favour was Valid? So soon as mention was made of this Bull, his Holiness, according to his laudable Custom, fell into such a Rage of Passion, that he call'd the poor General very often a silly ignorant Fellow, and told him that it was a Maxim of the Canonical Law, confirm'd by the Opinion of the most learn'd, even among the Jesuits, (here he cited *Molina*, *Vasquez*, *Valenza*, and *Suarez* *) that the Pope cou'd not be bound by any Law or Promise, nor by any of his Predecessors Bulls, or Decrees: That only to think the contrary, was formal Heresy; from which, out of a special Favour, and as a peculiar Testimony of his Goodness, he absolv'd him at present, he having incur'd by such an ignorant and rash Demand

† *Pope Julius the Third, and Gregory the Thirteenth call the Jesuits, Atlantes papales, & munimina Sanctæ sedis*

* *These are the four Evangelists of the Order of Jesuits, whom they are oblig'd to follow in Matters of Divinity.*

all the Censures and Penalties due to Heretics, contain'd in *Bulla Cæna*; because he was willing to believe, that he was not obstinately engag'd in such a damnable and erroneous Opinion; but that if either he or any of his Order persisted to speak or think so, he would order them to be try'd immediately by the Laws of the Inquisition; and that altho' a Thousand of his Predecessors had confirm'd the *Chinese Rites*, he would by a new Inspiration of the unerring Spirit, now condemn them, and that he would not be contradicted, and that the Decrees of the Church are to be obey'd without examining the Truth or Consistency of them. With these fine Complements he order'd the General to withdraw, and the very same Day a Bull was issu'd out by Papal Authority at *Rome*, in Confirmation of that of Cardinal *Tournon* in *China*, which occasion'd the Commencement of open War between the Pope and *Jesuits*; for they were so exasperated with his double Dealings, and especially at the Affront done to their General, in sending him a packing, that they answer'd his Bull with many Satyrs and Sarcasms, and filled both *France* and *Italy* with anonymous Pamphlets, and injurious Libels on the Court of *Rome*, in which his Holiness was not spar'd, but severely accus'd to have rais'd this Storm in the Church, by his precipitated Treachery and Perfidiousness, and by his unseasonable and ill-weighed Zeal *;

* I have many of those Pamphlets by me, as that of Father Ceva, Zaccherio, Letellier, Ferreri, and others.

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it was also prov'd in these Pamphlets, by many strong and convincing Arguments, that the Infallible Power, or ueriting Spirit, (as the Papists call it) of the Church in deciding Matters of great Consequence, was not lodg'd in the Hands or Heart of one single Person; and that the Pope's Power did not extend to the anulling of Statutes or Bulls of former Popes, nor to the dispensing with or abolishing of the fundamental Laws of Religion: And thereupon the Canons of *Gratianus* were quoted almost in every Page, wherein the primitive Popes acknowledge themselves subject to the Decisions of Councils, and to the Decrees of their Predecessors: It was also evidently prov'd, and not only implicitly asserted, that now the Government of the Church was degenerated into Tyranny, and that the Spouse of Jesus Christ was become a Slave to the Ambition, and in a Manner prostituted to the carnal Desires, of a sinful and irreligious Man, who had got into the Chair by Simony, with whom the breaking of Leagues, Truces and Compacts is as familiar as the Air he breaths in; so far that it can't be so well guess'd, when he speaks true or false, as by the Abundance of Oaths, he uses when he intends to deceive, and notwithstanding pretends to bind the Holy Ghost to the wicked Inclinations of his simoniacal Power. These Doctrines evidently shew that Interest, Pride and Ambition are the sole Religion of Jesuits, they having always endeavour'd to prove while the Popes favour'd their Order, by persecuting the Jansenists, that in them alone all the Ecclesiastical Power resided, that they were

were superior to General Councils, and all their Decrees were Infallible. It's needless and would be endless too, if I should mention all the Libels that were publish'd *Pro* and *Con*, whilst the Pope (as he pretended) was thinking upon Overtures to redeem the Christian Religion in *China*, from the Idolatry it groan'd under; wherefore it's sufficient to shew that the *Jesuits* believe no Infallibility but what is for their own Interest, seeing they ridicul'd * with all Manner of Sarcasms and Bitterness the superstitious Ceremonies, and usurped Authority of the Church of *Rome*. The Heat of the Controversy, the Importance of the Matter, and the Quality of the Persons that engag'd in the Quarrel, were such, that every thinking Person, was willing to know the State of the Question, and to pry with the most searching Enquiry and the most assiduous Curiosity into the Matter under Debate, which produc'd this good Effect, that it rous'd up the drowsy, and blew the Coals in those that were already all in a Flame, since the Discoveries of *Beccarelli*, to such a Degree, that many even of the Gown have gone since that Time to *Geneva*, *Switzerland* and *Germany*, and there have embrac'd the true reform'd Religion; and has occasion'd so great Clamourings for a Reformation, and such Discontents in all learn'd and understand-

* See Father Ceva's *Reflections*; which are nothing else but a continu'd Satyr upon the Ceremonies of the Church of Rome.

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ing Persons, against the Church of *Rome*, that if those of the true reform'd Religion had Zeal enough also to lay hold on the Opportunity, and to strike in with the Juncture mark'd out by divine Providence, and would by laying aside their private Animosities, which occasion great Scandal to all pious People, and join together in Judgment, Religion and Interest, they might very easily, and in a very short Time put a Period to Popery and Priestcraft; and by abolishing all the Rites and Ceremonies of idolatrous and profane Worship, and by extirpating from the true Religion, all that is inconsistent with the Law of Jesus Christ, they might make both *Papists* and *Pagans* open their Eyes and espouse the Light of the true Belief; for on the one Hand those that favour the Pope in their Writings, accuse the *Jesuits* of Idolatry, Perjury and Treachery, and of having buried the true Christian Laws in the Rubbish of Errors and Impiety; on the other Hand, the *Jesuits* lay open to the View of the whole World the manifold Abuses, Corruptions, and universal Ignorance of the rest of the Clergy, both Secular and Regular: Therefore from this Emulation, Division, and almost irreconcileable Feud that reigns at present among them, it would be an easy Task to prove, by their own Confession, that the main Scope the *Priests* aim at, in forging their Doctrines, was to abuse and impose upon the Laity, by such deceitful Tricks, Rites and Ceremonies, and seduce them from the true Worship of God, by persuading them to an entire Belief of their Dreams and Revelations, which they
every

every Day and Night dream and invent, and still make more unintelligible, obscure and intricate, by their fantastick Commentaries, absurd and incoherent Interpretations; and their own Writers tell us, that they give to those Things the Characters of the most necessary Articles of Faith to be believ'd, which are most contrary to the Law of Christ, and the right Rules of Reason, by producing the Authority of him whom they call the Vicar of Christ for them, which some, (as Father Ceva the Jesuit confesses) only to procure themselves Preferment, magnify beyond all Bounds of Discretion, and stretch it even to the Power of dispensing with all Manner of Vices against the Statutes of Scripture, and the most authentick and express Laws of God. To prove all this he makes use of that scandalous Canon concerning the Papal Authority, (*si Papa*) which is in great Credit in Spain and Italy, and among all the Court Divines, and runs thus: ‘ If one should surprize the Pope neglecting his own Salvation, and that of his Brethren, unfruitful in his Works, and remiss in his Ordinances, concealing and contradicting the good Laws of the Gospel, by granting Dispensations, for the most impious and scandalous Transgressions, preferring Riches to Repentance, and making Gold the Ground of his Religion, which does great hurt to his own, and great Mischief to the Salvation of others, by leading to Hell innumerable Souls, there to be eternally punish'd with him; in fine, altho' he imitate Peter in nothing but in denying his Master; nevertheless no Per-

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son

' son ought to undertake to reprove or oppose
 ' him for his Doctrines, or chastize him for
 ' such Enormities *, because he who is divine-
 ' ly appointed supreme Judge over all the
 ' World, ought not to be judg'd by any, altho'
 ' he be found to err in the most essential and
 ' material Points of the Christian Faith.'
 This pretended *Canon* † of the Council of
Sinveſſa ‡, was promoted formerly with great
 Ardour in the *Jesuits's Schools*, and Univer-
 sities; and St. *Francis of Borgia*, third Gene-
 ral of the Order of *Jesuits*, was canoniz'd
 because of his great Zeal in maintaining it,
 and the famous Father *Robert Bellarmine* of the
 same Order, was made Cardinal by Pope *Cle-*
ment the Eighth for the same Reason ††; but
 it's now so ridicul'd by them, that they com-
 monly call it the Product of Stupidity and
 Ignorance, and the hungry Speculation of Po-
 pish Pensioners and Slaves, but after all they
 pretend to gain, altho' in a ludicrous Way,
 this Advantage by it, viz. that Pope *Alexan-*
der the Seventh in confirming the *Chinese Rites*,
 and Father *Ricci's Liturgy*, was as Infallible,
 and had the same unerring Spirit, as *Clement*
 the Eleventh in condemning them; affirming,

* See the *Canons of the Council of Sinveſſa*, as also *Bollandus concerning that Council in his Acta Sanctorum*.

† *Bollandus says, that there was never such a Council, and that this Canon was forg'd by Pope Boniface the Eighth.*

‡ *Sinveſſa is a Town in the Kingdom of Naples five Miles distant from Capua.*

†† *See Battoli in the Life of Bellarmine and Borgia.*
and

and that with a great deal of Reason too, that if the said *Canon* favours one, it must necessarily favour all those that have the same infallible Prerogatives, and that the Decree of *Alexander the Seventh*, ought to be preferr'd, because he had not obtain'd the Gift of the Holy Ghost by Simony, as *Clement the Eleventh* had got into the Chair by that Means. To prove all this Father * *Ceva* produces two Letters or Bills for Money, sent from the King of *France* to Cardinal *Ottoboni*, ordering the said Money to be distributed among those of the Conclave, who should favour the Promotion of Cardinal *Albani*, which Bills had been since given (as the same Author says) by Cardinal *Ottoboni* to the General of *Jesuits*, adding to this smart Harrangue, that all the Disturbances that reign at present among Christians, are owing to *Clement the Eleventh*, who according to the old unchristian Maxim of hellish Policy, *divide & impera*, had sow'd the Seeds of Discord in the Church, and fomented into Flames, the Differences of Christian Princes, the better to maintain his own Supremacy ; he concludes, that he owns not *Clement the Eleventh* as true Vicar of Christ, nor his Decrees as the Infallible Dictates of the Holy Ghost, but only as the pri-

* See Father *Ceva* a *Jesuit* of the Province of *Milan*, in his Letters to *Fra Serry a Dominican Fryar*; he says farther, that it is a receiv'd Doctrine in the Church of Rome that all his Actions are null, who gets into the Papal Chair by Simony, Flattery, &c.

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vate and kind Inspirations of *Carlo Maratti's** Daughter, or of his Sister in Law, † since it was manifestly known, that the Holy Ghost appear'd very often in Woman's Apparel at *Montecavallo* ‡, and no Affairs of any Consequence were concluded, without the Assistance and Inspiration of such female *Holy Spirits*; as for his own Part, he protested by way of Invective, that he would imitate for the future, the wise *Samaritane*s of the Town of *Siccar*, who would not barely believe upon the Report of a Woman: For this his Freedom, he as well as Father *Zacchario* ** of the same Order, who calls the Pope's Decrees deceitful Tricks, uncapable of giving any Assurances to People's Conscience, was cited to appear before the Inquisition at *Rome*: †† But both of them excus'd themselves very handsomely, by telling his Holiness that the Emperor had been pleas'd to declare them his Divines, and that consequently they could not obey him, without the Emperor's Permission. All these Things together, but chiefly their putting themselves under the Protection of secular Princes, that they might disobey and insult

* *Carlo Maratti's Daughter* was one of the Pope's Mistresses.

† *Don Horatio's Wife*, with whom the Pope is known to be too familiar.

‡ *Montecavallo* is one of the Pope's Palaces.

** See Father *Zacchario's Theological Reflections* on the Pope's Decree.

†† This is a common Trick of the Jesuits and other Clergymen, viz. to shelter themselves under the Protection of some Prince, when they are afraid of the Inquisition.

him

him with the more Freedom and Impunity, exasperated and alarm'd his Holiness mightily: So that he held several Consistories, wherein he earnestly desir'd the Cardinals to find out sufficient and opportune Expedients, to secure him from the daring Enterprises and bold Attempts of the *Jesuits*, whom he said he reputed as his greatest Enemies, but that he would make them sensible, that he stood in need of no other Arms, than those that his Spiritual Character put into his Hands, to make them, and all those that espous'd their Quarrel, (meaning the Emperor and the King of *Portugal*) repent the Injury they had done to him, by encroaching upon the Authority of the Church; the Menaces of such haughty, boisterous and terrifying Discourses bestir'd the *Jesuits* vigorously against the Pope, and made them double their Diligence in opposing him, and his irrepealable Authority; wherefore a famous Manuscript was immediately issu'd out by them, and presented to several Popish Kings, bearing this Title, *Privilégia Principum a Romanis Pontificibus usurpata*, or the Privileges of Princes usurp'd by the Popes of *Rome*, of which I shall here insert an Abstract, that it may appear to the World, even according to the Opinion of the rankest Papists, that the Privileges of the Clergy are only Usurpations upon the Rights of Princes; which encroach, under the pretence of Religion, upon higher Jurisdiction and Power than can naturally belong to Subjects, annull Royal Ordinances, and deprive Kings of their due Prerogatives; for which the Clergy had no better Title than what was deriv'd from U-

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surpation, or from the Concessions of weak Princes, who had no better Titles to their Crowns, than the Clergy had to such Privileges: The Manuscript, which I can produce, demonstrates that Kings, as superior Powers, in all Ages, since the pretended Conversion of the Emperor *Constantine*, have made Laws concerning Ecclesiastick Affairs, and have establish'd Judges in Spiritual Affairs, depos'd and imprison'd Popes, that they have condemn'd Heresies, and have, either by themselves or Deputies, meddled with all Causes, wherein any Thing of the Spirituality, (now so much cry'd up) was any ways concern'd; that the Clergy has no Right of high, middle, or low, Jurisdiction; that Ecclesiastick Persons have ever been oblig'd to pay Taxes, Imposts, Tents and Subsidies; that the Pope, and secular Clergy, by the Compilation of the *Decretals*, five hundred Years after the Commencement of Christianity, had shaken off the lawful Yoke of that Obedience, which they owed, and had always before pay'd to their Sovereigns, and had erected to themselves in a most tyrannical Manner, a temporal Jurisdiction, not only parallel, but also Superior to that of Princes, by which the Pope takes upon him, under pretence of maintaining the Independency of the Church, to exempt Persons and Causes from all Subjection to their Princes; contradicting in this, the express Doctrines of our Saviour, who utterly disclaims all temporal Power, by saying, *John xviii. 36. My Kingdom is not of this World*, and did order all Christians promiscuously to be obedient to Superior Powers, knowing very well that

that it is a Contradiction to say that the Supreme Power of Princes over all Causes and Persons, should have some Persons and Causes within their Dominions independent on them.

All these Positions of the Manuscript are prov'd by the *Jesuits*, from Passages of the most renown'd Historians,* who all unanimously agree, that no Man by becoming a Christian, a Priest or a Bishop, &c. gains any Exemption (as the Pope pretends,) from that Duty of Obedience, which every one owes to his Prince, as to his lawful Sovereign, to whom the chief Government of the Church is committed ; and they prove also from Scripture, that this Right of Princes to judge in all Spiritual Causes whatsoever, was allowed to be so, even by the Apostles themselves : For when St. Paul was carried before *Felix*, the *Roman Governor*, and afterwards before *Festus*, though he was to be judged concerning an Article of Faith, even the Resurrection of our Saviour, (which is a Thing most Spiritual) yet he made no Exceptions to the Jurisdiction, but acknowledg'd that he stood at *Cæsar's Judgment Seat*, where he ought to be judged, and readily gave an Account of himself, not pretending to any Spiritual Authority, by which he might require those who were his Followers in Christ to take up Arms, and deliver him out of Prison, altho'

* See the Remnants of the History of Socrates *Sozomenus*, who cites St. Augustin and St. Basilius for this Opinion.

† See Acts xxiv. 25, 26..

he was an Apostle of Christ endu'd with as much, if not more Authority than any Clergyman since. According to this Example of *Paul*, (the Manuscript goes on) the Primitive Church, which was most holy and godly, proceeded with the Spirit of Meekness and Submission to all Magistrates of whatsoever Religion, till the Conversion of the *Roman Emperors*, who pronounced decisive Decrees in all the Debates of Religion that occur'd, and crush'd the Pride and Ambition of the turbulent, restless, and aspiring Temper of some counterfeit Bishops *, by presiding as Judges in all Synods and Councils, either by themselves, or by their Representatives † and took Cognizance of the Faith even of Bishops, in such a manner, as to them seem'd most expedient. Thus *Constantine the Great*, was the sole Judge in the Cause of *Arius*, who had affirm'd, that *Our Saviour was not true and eternal God, of one Substance with the Father*, and banish'd him for that Heresy, in the Council of *Nice*; and when he thought he had suffer'd enough for the rashnes of his Opinion, and believing him to have sincerely repented of his Heresy, recall'd and restor'd him to the Peace of the Church, by his own Authority. And afterward in the Synod of *Tyre*, did depose *Athanafius*, and banish him, because he refus'd to obey his Mandatory Letter, requiring him to be reconcil'd with *Arius*. Thus also the

* The Jesuits are great Enemies to Bishops, and pretend to be independent on them.

† See *Natale d'Alessandro* in his *History of Councils*.

Emperor *Arcadius* prohibited the *Priscillian* and *Manichæan* Heresies *; and *Theodosius* the Elder, the *Nestorians* †: And the Emperor *Martian* condemn'd the Doctrine of *Eutiches* ‡. There was then so little mention made of Popes, that People scarce knew where to find them; and if they appear'd in *Councils*, it was only to give their Opinion as other Divines, not being allow'd to meddle with any decisive Power or Ecclesiastick Authority in religious Matters. When by this their good Behaviour, they had gain'd some Reputation with the Emperor, it became a Custom to ask their Advice in religious Matters; which they knew so very well how to improve, that in the Year Eight Hundred, after the Coming of Christ, there are some Instances of Heresies condemn'd by them, and of some of their Letters to Patriarchs and Bishops, wherein they pretend to a kind of Supremacy and Spiritual Jurisdiction over them; but those Instances are very rare, and the other Patriarchs and Bishops despis'd their Authority, unless the Emperor (with whom the Popes endeavour'd to have a great Interest) interpos'd theirs. Hitherto, say the *Jesuits*, the Emperor mantain'd the Authority against the ambitious and

* The *Priscillianists* and *Manichæans* were of Opinion, that all Things had been created by the evil Spirit: they founded their Doctrine on these Words of Scripture, Vos ex patre diabolo estis.

† The *Nestorians* admitted two Natures and two Persons in Christ.

‡ *Eutiches* said, that Christ had only one Nature, and one Person.

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aspiring Attempts of the Bishops, by electing good, and deposing scandalous Popes at their Pleasure: Nay long after this *Charlemaigne*, who was a wise and glorious Emperor, depos'd, elected, and confirm'd Popes at his Pleasure, and at several different Times reform'd their Luxury, their Ambition, and Pravity of Manners; and in a Synod held at *Frankfort* *, he reduc'd the vast Revenues of Bishops, and did take away from them that Pomp and Wealth they so much idolize, as appears evidently from the *Libri Carolini*, † which are very rare to be found, and are now condemn'd by the Church of *Rome*, where it's a capital Heresy to call that good and religious Emperor a Christian. After his Death the seeming Sanctity and deep Hypocrisy of the *Popes* did begin to gain ground over the lazy and bigotted Princes of some following Ages; and by making Devotion the Cloak of Pride, Tyranny and Ambition, they manag'd the new kindled Zeal and Ignorance of Princes so well, that they were in a very short Time able to lead King and People where they pleas'd, and in the Interim, had the Opportunity to proportion what Power or Riches they thought fit for themselves, by erecting to themselves an Imperious Sovereignty not only over Earthly Princes, but also over the supreme King of Kings, the God of Heaven,

* Frankfort is a Town in Germany, where the Emperors are elected.

† The Book I mean here is a Manuscript in the Library at Naples.

pretending to have the Keys of his Kingdom, and the Power of introducing into it his greatest Enemies, by their Pardons and Indulgences *, and of excluding from it his most Faithful Servants by their Censures, Excommunications †. Such pretended Power with other subtle Contrivances, confirm'd by the theatrical Ghosts of *Peter* and *Paul*, whom the Pope made appear to the credulous *Luitprand*, King of *Lombardy*, in the Night Time, caus'd him to remove the Siege from *Rome*, and rebel against the Emperor *Leo* the Third, who was his Sovereign ; and by his Assistance the Pope conquer'd many Cities in *Italy*, to which he gave the Title of *St. Peter's Patrimony*. ‡ The Popes having by this Cheat slip'd their Neck out of the Emperor's Collar, did then begin to work unspeakable Mischiefs in *Germany*, where Ignorance at that Time, which is the strong Supporter of Priestcraft, did most prevail, by often thundering with most cruel Ingratitude, Excommunications upon the Emperor *Frederic*, otherwise call'd *Barbarossa*, and never leaving off till they had made the Empire be without a Head for the space of Seventeen Years. And now the

* See Diana de potestate Indulgentiarum, or of the Power of Indulgences.

† Sanchez says, That if the Pope should excommunicate a Saint, he would fall like Lucifer from Heaven.

‡ Bollandus says, with many more Jesuits, that the pretended Donation of Constantine the Great, about *St. Peter's Patrimony*, is fictitious, and calls it by way of Derision, Figmentum Monachale, or a Monkish Fable.

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Popes being animated by such prosperous Effects of their Cruelty, Ambition and Treachery, they executed the usurped Power upon other Kings, proceeding from *Germany* to *Poland*, they excommunicated *Micislavus*, because he had crush'd the Insolence of one *Stanislaus*, an unruly and rebellious Bishop, and never would absolve him till he had made the Crown Tributary to the Mitre, and till the Ecclesiasticks had been freed from the King's Jurisdiction : Afterward the Kingdoms of *Sicily* and *Naples* were made the Tragick Stages of the Pope's Tyranny, whereby absolving the People, (who rather out of Ignorance than Religion, make their Estimate of the Truth or Falshood of the Titles and Legality of the Claims of Princes, according as they are more or less current in the Opinion of the Bishop of *Rome*,) from their Allegiance to their lawful Sovereigns ; they rais'd one Rebellion upon the Neck of another, till they did drive out one King and establish another Five and Twenty different Times *. It would swell this Treatise into a huge Volume, should I give a particular Account of all that the *Jesuits* say in this their *Manuscript*, concerning the bloody Confusions occasion'd over all *Italy*, by the aspiring Power and Tyrannical Projects of the Popes, *Urban* the Eighth and Fourth, of *Boniface* the Sixth, *Gregory* the Seventh, *Alexander* the Sixth, and of *Paul* the Fifth. But more of this perhaps

* See the anonymous Treatise writ lately by Father Pisani, a Jesuit of Sicily, about the Monarchy of Sicily, in which he shews how the Popes usurped the Rights of Princes.

after-

afterward ; therefore I shall only remark here by the by, that the Popes obtain'd by such Intrigues (which was the only thing they aim'd at from the beginning) the Sovereignty of Naples and Sicily. Now, says the Manuscript, the Popes having no more to do in Italy, where they had increas'd their Power to the universal Prejudice and Ruin of that Country, Boniface the Eighth shifts the Scenes Anno 1273. steps into France, and declares himself Superior to that King in all Matters, both Spiritual and Temporal. But Philip the Sixth, commonly call'd the Fortunate, order'd him by a Mandatory Letter, to annull immediately his Decree : Nay, he did not spare to tell his Holiness, that if he was refractory and neglected to obey his Commands, he would make use of the same Means his Royal Ancestors had done to reduce partial and unruly Popes. The Pope's threatening to excommunicate the King for this Letter, and thereby to take France from him, * cost Boniface his Life, and so frighted the following Popes, that they durst not meddle for many Years after with the Affairs of France. Pope Julius the Second, call'd the Warrior, it's true, proceeded to the Excommunication of Lewis the Twelfth, King of France ; but he had paid for it at the same rate as Boniface the Eighth, had not his Death happened very opportunely for him about that Time, and put a Period to

* See the Pamphlets that have been publish'd both in Sicily and Piedmont, concerning the present Debates between the Pope and the King of Sicily ; but especially that writ by a Dominican Fryar, call'd Vato.

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those Differences ; for the King had form'd already, and assembled at *Pisa* a strong Faction of Cardinals against *Julius*, in order to depose and imprison him, and thereby to restore Peace and Unity to *Christendom*.

Afterward the *Jesuits* proceed to shew how *Charles the Fifth*, Emperor and King of *Spain*, entrench'd the Pope's usurp'd Jurisdiction, and regulated Affairs of Religion without so much as asking the holy Father's Advice, he having in his *Interim*, publish'd at *Ausburg*, *Anno 1548*. rectify'd the many Abuses of Papal and Ecclesiastick Authority, which afflicts Men's Temporalities as much as their Falshood does their Consciences, by bringing it back to the just and lawful Bounds whereby it was limited by the express Orders of Jesus Christ, and the pious Example of the Apostles. He qualify'd also after the same manner, and reform'd the Doctrines of the Church of *Rome*, that were contain'd in the *Hundred Grievances* *, because he found many, both *Protestants* and *Papists*, concur'd in the dislike of them, as being Usurpations only of the Clergy. As for Instance ; the Cup was restor'd to the *Laity* by the *Interim*, and Liberty was given to cut off such useless Ceremonies as tended either directly or indirectly to Superstition. Furthermore, very good Regulations were made, and many judicious Laws enacted for a true and tho-

* *The Hundred Grievances*, call'd otherways *Centum Gravamina*, were propos'd in the Diets of the Empire, and approved by all.

rough Reformation of the Clergy, whereby their pretended Immunities were anull'd; *Pluralities* * prohibited, and the tyrannical Power of Excommunication was entirely exterminated; the Clergy was also order'd by the *Interim*, to be humble, modest, and edifying in their Apparel, Behaviour and Conversation, and to preach the true Gospel, without vain and facetious Similitudes, factious Principles, or Party-Doctrines; and to administer the Sacraments *gratis*, according to the Practice of Primitive and Apostolick Times. The same Emperor also declares, that neither the *Pope*, nor any Patriarch or Bishop, had ever any coercive Jurisdiction; and that their Sentences, without the Confirmation of the secular Magistrate, were only *Verdicts* of Arbitration, which Men were oblig'd to stand to only if they thought fit. In fine, it is laid down as a fundamental Maxim in this Manuscript, and is afterward evidently prov'd, that the Popes derive all their Jurisdiction from the mere Favour and Concessions of Princes †, and that consequently Princes retain'd always Power and Authority to cor-

* This shameful Novelty of Pluralities of Benefices, by many Canons and severe Decrees of Councils, has been prohibited, which for shame the Pope can't revoke, but dispense with them, to the irreparable Ruin of many Souls.

† The most celebrated Historians even of the Popish Church do unanimously affirm, That the Emperors when they became Christians, did out of mere Favour allow them to judge in spiritual Matters, looking upon them to be abler Judges in such Affairs than the Heathen Magistrate.

rect the Abuses committed by the Clergy in this precarious Jurisdiction, and to revoke when they pleas'd all their Privileges ; as *Henry* the Second and Fourth, *Lewis* the Twelfth, Thirteenth and Fourteenth Kings of *France*, had prudently done, according to the pious Example of the first Christian Emperors, who revok'd the Privileges of the Clergy by them granted, according as they saw Reason for the Advancement and Prosperity of the Church of Christ, of which they only were appointed by Christ to be the Nursing Fathers.

All this I have translated from the *Jesuits* Manuscript, * as I might have added much more upon this Subject, but my Design being only to oppose Popish Authors to Papists, by proving out of their own most renown'd and learned Writers, the Falsity and Absurdity, and Inconsistency of their own Tenets, and to make known to all the World, what is the greatest Infallibility, what are the amplest Privileges or Immunities, that any Church or Clergy can pretend to ; to compass which Design, what I have hitherto translated from the Manuscript, I hope will be sufficient, if it be maturely and with coolness of Temper consider'd. The *Jesuits* presented a Copy of this Manuscript to all the Popish

* A Copy of this Manuscript is in the secret Library of the *Jesuits* great College of Naples; and in the Archivum of the Roman College; and the *Jesuits* have made much use of it in the present Controversy about the Monarchy of Sicily, as is plain from their Writings.

Kings and Princes, which has created such Differences betwixt them and his Holiness, that he with all his Infallibility, Treachery, and Ambition, will never be able to recover his Authority, or their Favour; for the one Side will always call him Partial (as is manifest from the present Broils between the Emperor and King of Spain) and under that Pretence, encroach upon his Jurisdiction and Authority.

The present King of Spain, Philip the Fifth, who was at that Time at Variance with the Pope, because he had acknowledg'd Charles the Third also King of Spain, was the first that made use of the Manuscript; by issuing out his Royal Proclamation, that no Person of whatsoever Dignity should for the future attempt to receive, or put in execution, any Orders, Bulls, or Mandates of the Church of Rome, under the Pain of undergoing most severe and rigorous Punishments. That Annates and all other Abuses practis'd by the Church of Rome, for hooking in Money from his Kingdoms, and for pillaging by pious Frauds his People; as the selling of the Sacraments, Reservations*, the Bulla Crucifata †; and that the manner of transferring Causes, or appealing to the Church of Rome in Ecclesiastick Matters, should be entirely abolish'd

* By Reservations are comprehended many Sins which the Pope can only forgive for Money.

† The Bulla Crucifata contains a great many Privileges. As for instance; eating of Flesh on prohibited Days, chusing a Confessor, &c. which otherwise you can't do.

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in all the Dominions of *Spain*: The sole Reason he gave for all these his Proceedings, was a long Narrative of the abominable Abuses the Pope and his Ministers committed, under the frivolous Pretence of Ecclesiastick Immunities and Privileges, which were inconsistent with his Royal Prerogatives, and contrary to the fundamental Laws of his Kingdoms, which by Oath he was oblig'd to maintain, against all Usurpations whatsoever. He farther added, that the Reason why he prohibited all Commerce with *Rome*, was because the treacherous Conduct of *Clement* the Eleventh had occasion'd so much Blood to be shed in *Spain*; and that he was fully resolv'd to crush all the intolerable Attempts of the Court of *Rome*, by letting his Holiness know, that the Kings of *Spain* held their Power only of God, and that they were no ways dependant on Priests, who have stretch'd their present Authority beyond all the Bounds of Moderation, by usurping a Supremacy over Kings, who have conferr'd upon them out of mere Favour, all the Authority they have, and who consequently may revoke or lessen it, how, and when they please, the Grant being only conditional. The Pope's *Nuncio*, Monsignor *Zanadari* was also banish'd at the same Time, and a Court of Judicature was erected, compos'd of Lay-men only, who were to rehear all the Causes, wherein the Bishops and other Ecclesiastick Judges had before given Sentence. But whilst King *Philip* thus proceeded against the Pope, that he might not be suspected of Heresy by the *Spaniards*, who are of all Papists the most addicted to the Church

Church of *Rome*, because of their Bigotry, which proceeds from their Ignorance, they being no ways conversant in History; that he might not be suspected, I say, of Heresy, he had recourse to that famous Distinction which many learned Papists, tho' without any solid Reason, made between the Holy See and the Court of *Rome*, by protesting that he still retain'd the same Respect and Obedience for the infallible Chair of St. Peter, tho' he did not acknowledge the Decrees of *Clement the Eleventh*, who had done so many Things not becoming the Character of the *Vicar of Christ*, to be of irrepealable Authority: This Distinction or Doctrine he prov'd from the Authority of Pope *VII* or the Third, and *Stephen the Fourth*, who ingenuously confess'd, tho' both of them Popes, that the Holy See was their Lord and Master.

A Copy of this his Proclamation, together with the abovemention'd Manuscript, was sent to *Rome*, that his Holiness might see that King *Philip* had only imitated his Royal Ancestors of *France* and *Spain*, in vindicating his Prerogatives against the pretended Authority of ambitious and haughty Priests. The Manuscript, altho' it had been approv'd by some Universities of *France* and *Spain*, yet it met with many Opponents at *Rome*; for the Court Divines were of Opinion, that it was an unparalleled Undertaking for any Papist, but especially for *Jesuits*, who are bound by a peculiar Vow to maintain even with their Blood the Pope's Infallibility, * to oppugn so

* See the Agreement between Pope Paul the Third and Ignatius.

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notoriously his Authority, and therefore that the Authors thereof without any Delay should be punish'd accordingly; but the unbyiaſſ'd and wiser ſort of People ſmelt out immediately what afterwards happen'd, viz. that the *Jesuits* had fallen upon the way, by ingratiating themſelves with Princes, of making the Pope their Slave, and therefore were of Opinion, that his Holiness ſhould diſemble the Diſatisfaction and Injury he had receiv'd from ſuch unprecedented Attempts upon his Authority, the better to revenge himſelf in due Time, and Place: But the Pope, ſuitable to his proud and turbulent Temper, embrac'd the firſt Opinion of uſing violent Remedies, and the deeply wounding Dart of Excommunication, and bewail'd publickly in an open Confifto ry his Misfortunes, ſaying, ‘ That by ‘ the fouleſt piece of Heresy the *Jesuits* had ‘ driven him to the laſt Extremity.’ And he was ſo enrag'd againſt them, that he quarrel'd with all the Cardinals that offer'd to ſpeak in their Favour. And to exasperate him ſtill the more againſt them, about the ſame Time the News came to Rome, that They, the *Jesuits*, had barbarouſly poison'd Cardinal *de Tournon* at Macao; this Affront and Injury done to the ſacred College*, put a ſtop to all the Negotiations of Peace which had been projected by ſome Cardinals, a little before; the Pope cauſing immediatly the General and Fifteen of the Order of *Jesuits*, to be cited before the

* The Cardinals call their Congregation the Sacred College.

Tribunal of the Inquisition, as guilty of all the enormous Crimes and detestable Heresies contain'd in *Bulla Cæna*, against those that attempt any Thing against the Lives of Cardinals. But all those Menaces did not frighten the good Fathers very much, they being now fully assur'd of the Protection of many Popish Princes, to whom they had sacrific'd the Authority and pretended Privileges of the Church of *Rome*, and they thought that no wise Person could blame them for so doing, since it was evident his Holiness was embark'd with the *Jansenists*, and enter'd into Measures quite contrary to the Capitulation, made between him and them at his Election. By these Discourses and Declarations it manifestly appear'd, that the *Jesuits* entertain'd great inward Hatred at that Time against the Court of *Rome*, which was the more alarm'd at their Proceedings, because Father *Tamburini* *, the very same Day he should have appear'd before the Inquisition, went to *Tivoli* † with the Ambassador of *Portugal*, (who was also at Variance at that Time with the Pope, about the *Annates* ‡,) and wrote from thence a very smart Letter to his Holiness, the Contents of which I shall here insert, it being very instructive and entertaining, as containing at large all the Stratagems, Arts and Policies of the Church of *Rome*,

* Tamburini, the General of the Jesuits.

† Tivoli call'd Tibur in Latin, a very pleasant Place near Rome, where the Cardinals and other great Persons pass the Spring and Autumn.

‡ Annates is a certain Sum of Money paid the Pope yearly.

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and the great Train of Tricks, Knaveries and Treacheries practis'd by *Jesuits*, for the promoting and aggrandizing of her usurped Power, with a most threatening Declaration of open War against *Clement* the Eleventh, if he would not desist from persecuting them.

Which alone is sufficiently capable (as a very pious and learn'd Prelate told me, when he gave me the Copy of the Letter) to make every thinking and unbyass'd Person abominate for ever the Idolatrous Priestcrafts, and enslaving Doctrines of the Church of *Rome*, and the Atheistical Maxims, and Practices of the Society of *Jesuits*. The Letter was as follows.

Most Holy Father,

Finding by the Bull publish'd by Cardinal *Tournon* in *China*, and by the manifold unjust Proceedings of the Court of *Rome*, against the Society of *Jesus*, (of which I have the Honour to be the Head at present) particularly by the Citation of my self, and many of the chief Fathers of the said Society, before the tremendous Tribunal of the Inquisition, as guilty of the most heinous Crimes of Heresy; finding by all this, that the utter Ruine and Destruction of my Order is intended, I thought my self bound in Conscience, for the good of our Holy Mother the Church, not to be silent on this Occasion, when her Honour and Authority is so visibly attack'd by those who should be her greatest *Champions*. Therefore tho' it be not so very necessary to trouble your Holiness, who is so great a Master in Ecclesiastick

‘ stick History, with a particular Recital of
‘ the many valuable Services done by *Jesuits*
‘ to the Church, and of the innumerable Rights,
‘ Powers, Privileges and Immunities, grant-
‘ ed, ratify’d, and confirm’d to our Order *;
‘ by several of your most Holy Predecessors,
‘ nor with a Narrative of the many Injuries
‘ and Discouragements we have met with at
‘ all Times, and in every Country, from the
‘ Enemies of the Papal Chair, nor with a
‘ Repetition of the most solemn Assurances
‘ given to my Predecessor, and to Cardinal
‘ Ottoboni, both before and after your Holi-
‘ ness was elected, of maintaining the Rights
‘ and Privileges, of my Order, and of letting
‘ the Affairs of *China* remain untouched: All
‘ these Things being known (as I believe) to
‘ you in general, yet they being Matters of
‘ great Concern to me, and of vast Consequence
‘ to the Interest of the *Holy See*, which is in-
‘ separable from that of the Society of *Jesus*,
‘ I humbly crave Leave, at this extraordinary
‘ Juncture of Time, to put you in Mind there-
‘ of, in a more distinct and particular manner,
‘ begging your Holiness would be pleas’d to
‘ consider maturely, and without passion the
‘ Things following.

‘ 1st, That the Order of *Jesuits* was insti-
‘ tuted, *Anno 1537.* by St. *Ignatius of Loyola*,
‘ and confirm’d by Pope *Paul the Third Anno*
‘ *1549.* only to maintain the Pope’s Grandeur
‘ and Authority; which was greatly attack’d

* I have the Book by me, containing all the Privi-
leges of the Order of *Jesuits*, which are very ample,
and consequently very scandalous.

‘ by the *Lutherans* and *Calvinists* at that Time ;
‘ it being the chief Article of the Agreement
‘ or Stipulation made between *Ignatius* and
‘ and the Pope, that the *Jesuits* should signa-
‘ lize themselves in propagating through the
‘ whole World, That the Pope of *Rome* is
‘ the sole *Monarch* upon Earth; that he ought
‘ to be acknowledg’d by Kings and Emperors
‘ as their Lord and Superior, even in Temporal
‘ Affairs : That to maintain and support his
‘ Infallibility, they should use their utmost
‘ Endeavours; and that it should be their Pro-
‘ vince, to crush and undermine every Thing,
‘ that did tend to the lessening of the Pope’s
‘ Power.

‘ 2dly, How the *Jesuits* had operated at all
‘ Times, and in every Circumstance, accord-
‘ ing to this Capitulation. How *James Lai-*
‘ *nez*, second General of the Order, with the
‘ Fathers *Salmeron*, *Canisius*, and *Jagus*, had
‘ in the Council of *Trent*, Anno 1552. carry’d
‘ things in Favour of the Court of *Rome* be-
‘ yond all Imagination, endeavouring to prove
‘ both from Scripture and Reason, that in
‘ the Pope alone all the Power and supreme
‘ Dominion resides ; and that consequently
‘ all Authority proceeds from him : That
‘ Kings and Emperors are only his Substi-
‘ tutes, (the Emperor receiving his Crown
‘ from him) and that the Pope might depose
‘ and banish them at his Pleasure ; as *Innocent*
‘ the Fourth had depos’d the Emperor *Fre-*
‘ *derick the Second*, Anno 1237. In a Gene-
‘ ral Council at *Lyons*, how Father *Bobadilla*
‘ had oppos’d the *Interim*, and declar’d *Charles*
‘ the Fifth Emperor excommunicated, because
‘ he

‘ he had meddled with Ecclesiastick Affairs ;
‘ and had pronounc’d the Censure of Heresy
‘ against him, with all the Penalties thereof,
‘ for his denying the Sacrifice of the *Mass* to
‘ be propitiatory, and for his not acknowledg-
‘ ing the Pope absolute Head of the
‘ Church ; and had declar’d him to be fallen
‘ from all his Imperial Dignities, depriv’d of
‘ his Kingdoms, and that his Hereditary
‘ Rights and Dominions should belong to
‘ those, who could first make themselves Ma-
‘ sters of them.

‘ 3dly, How the *Jesuits*, *Salmeron* and *Ba-
badilla* at *Naples*, *Faber* and *Strada* in *Flan-
ders*, had labour’d to set up the Inquisition,
‘ (the only Support of Popery) and had per-
‘ swaded King *Philip* the Second of *Spain* to
‘ proceed according to the Laws of that most
‘ holy Tribunal, against his only Son *Dun-
Carlos*, whom he poison’d, because of some
‘ Suspicion of Heresy conceiv’d against him,
‘ and because of some Intelligence with those
‘ of the *Netherlands*, who sincerely at that
‘ Time intended to embrace the Reforma-
‘ tion : but the wise Conduct and heroick
‘ Valour of the Duke of *Alba* *, and of
‘ *Alexander Farnese*, Prince of *Parma*, who
‘ were both govern’d by the *Jesuits* their Con-
‘ fessors, render’d abortive all their Enterpri-
‘ zes, and kept them under the Servitude of
‘ *Spain*, and Dominion of *Rome*. But that
‘ your Holiness may the better perceive what

* The Duke of Alba put to Death Twelve Thousand upon the Account of Religion, in one Year.

‘ the

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the Jesuits have done for the Advancement
of the Authority of the Church of Rome,
give me leave to run over all the Reigns of
Popes, since the first Institution of our Or-
der, till this present Time. Our Order
was confirm'd, as has been noted before, by
Pope Paul the Third, of the Farnesian Fa-
mily, when the Affairs of the Roman Ca-
tholick Church had a most dismal and ter-
rifying Aspect, the Lutherans being almost
Masters of all Germany; Zuinglius and Oeo-
lomadius had reform'd a great Part of Swi-
zerland; the French also had shewn a great
Inclination to Novelties in Matters of Re-
ligion, Francis the First, King of France,
having invited Melancthon, a great Heresiarch,
to teach Rhetorick at Paris: And King
Henry the Eighth of England had proceeded
so boldly in Opposition to the Pope, that he
had already usurped his Authority in Eccle-
siastick Affairs, and had caus'd Cardinal Fi-
sher's Head to be cut off, for his maintain-
ing the Pope's Supremacy, Anno 1535. In
Spain also the holy Scriptures (to the great
Prejudice of our Religion,) had been tran-
slated into the Valencia Dialect, and Castilian
Idiom of the Spanish Tongue; and Alfon-
sus the Fifth, stil'd the Magnanimous King
of Arragon, had translated the Proverbs of
Solomon, and did use to read the Bible so
much, as to prejudice his Health. Now
tho' the Pope's Authority and the Roman
Catholick Tenets were in this deplorable
Condition, when the Society of Jesus ap-
pear'd first in the World; yet by our cun-
ning Management and deep Intrigues, the
Scene

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Scene was immediately chang'd, and the tottering State of Popery brought to a most flourishing Condition: For in *Germany*, the Emperor, *Charles the Fifth*, who had been perswaded by us to enter into a holy League with Pope *Paul the Third*, against Protestants, had so great Success in the War, that by the Jealousies and Misunderstandings fo-mented by our Emissaries between the two Protestant Generals, (*viz.* the Elector of *Saxony* and the *Landgrave of Hesse*) without fighting, he remain'd Master of Upper *Germany*, and on the 24th of *April*, *Anno 1547.* he fought the Battle of the *Elbe*, wherein the Protestant Army was entirely routed, most of their Leaders kill'd, and the *Elector of Saxony* wounded and taken Prisoner: The *Landgrave of Hesse* was also circum-ven'd by a refin'd Piece of our Policy; for the Emperor having promis'd to receive him in a friendly manner, but not having ob-lig'd himself to any thing concerning his Departure, did, by a Mental Reservation, confine him as he was taking Leave to re-turn Home, to close Prison, and afterward did strip him and the *Elector of Saxony* of all their Dominions: and by these Means the Reformation was defeated at that Time in *Germany*, where it had first broke out. In *Switzerland* the Protestants had no better Success, the Catholick Cantons having been persuad'd by *Peter Fabro a Jesuit*, to unite together, they defeated the Hereticks all at once, and *Zwinglius*, the Author of all the Mischief, was kill'd in the Battle. By these our most faithful Atchievements in behalf of the

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the Holy See, and the *Roman Catholick Religion*, Cardinal *de Monte*, who succeeded *Paul the Third*, under the Name of *Julius the Third*, was evidently convinc'd, that both his own Happiness and that of the Church, depended entirely upon his Friendship and good Correspondence with the *Jesuits*; and that the very Moment he should cease from adhering to their Counsels, he would then infallibly commence to be a miserable Pope; which Consideration made him favour our Order upon all Occasions, by giving to us a great deal of Lands and Privileges, Revenues and Immunities, and by making the General of our Order, who was at that Time *James Lainez*, rule over the Church as he pleas'd: Nor had he any Reason to repent of his so doing, for there was never a Pope better belov'd by his Subjects, more respected by Kings, and Emperors, or more fear'd by Hereticks. His Grandeur was brought to such a height, and his Authority so renown'd over all the World, that the *Perfians* and *Japanese* sent their Ambassadors to *Rome*, desiring his Protection and Friendship: At the same Time by our good Conduct, the true Religion was restablisht in *England*; Queen *Mary*, who was govern'd intirely by her Reverend Father Confessor, who was of our Order, having restor'd the use of the *Latin Tongue* in Divine Service, and having renounced the Supremacy of the Church of *England* to Pope *Julius*, and having annull'd all the heretical Acts of Parliament made in the Time of her Father *Henry the Eighth*, she sent

sent Ambassadors to *Rome*, Anno 1349. to render Obedience to the Pope, in the Name of the whole Nation. This glorious Action caus'd so great an esteem of our Order, that we were call'd the only Defenders and Supporters of the Holy Faith, who by our incomparable Zeal, and solid Doctrine, make the greatest Monarchs bow their Necks under the Yoke of *Rome*. To *Julius*, not only in the Pontifical Chair, but also in his great Esteem and Favour for us, succeeded Anno 1552. *Marcellus the Second*, who had been a great Friend to our Order whilst Cardinal, but alas he was soon poison'd by our Enemies. *Giovanni Pietro Caraffa*, whom the Cardinals chose after him, and who was call'd *Paul the Fourth*, was brought into such a Labyrinth of Troubles, by despising or neglecting our Counsels, that he did ruin the Church and his own Family, and went off the Stage with as much Infamy as his Enemies could desire. Scarce was the Breath out of his Body, when the People, mad with Fury, ran through the Streets to destroy whatsoever had been done by him, cursed the Memory of the Pope, and of all the *Caraffa's*, burnt the new Prison of the Inquisition he had made for *Hereticks* and *Schismatics*; then running to the *Capitol*, demolish'd his marble Statue, drew the Head of it with great Disgrace through the Streets of *Rome*, and after many Contumelies, threw it into the *Tiber*. Afterward an Edict was made by the Senate, and promulgated, by which all were commanded under the heaviest Penalty, to deface the Arms of the *Caraffian Family*,

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mily, in what Place soever of the Pope's
Dominions they were found. Thus by his
rash Proceedings his Family was precipita-
ted in a very short Time, from the greatest
height of Grandeur, to the lowest Degree
of Meanness; not continuing full four Years
in the Splendor and Eminence the Pope had
plac'd it: For *Pius the Fourth*, who suc-
ceeded him *Anno 1560*. not being able to
endure their Debaucheries and Cruelties,
destroy'd the whole Family, by hanging
some of them, beheading others, and seque-
string all their Estates. This Pope was as
much enclin'd to do us Good as his Prede-
cessor had been to do us Evil; and was so
form'd and train'd up by the Maxims of
our Policy, that he study'd from Morning
to Night how to augment the Authority
of the Church, how to procure Benefit to
the Catholicks, Persecution and Ruin to
Hereticks; and no sooner was any thing of
Consequence mention'd to him, but he pre-
sently answer'd, "We will do it, if it be for
the Good of the *Jesuits* and Ruin of *Heresy*."
In fine, the Dominion that this Pope got
over the Devil and Heresy was so great,
that in his Time a Hundred and Fifty Thou-
sand *Calvinists* were put to Death in the
sole Kingdom of *France*: Five most power-
ful Armies were rais'd in *Germany* for the
Destruction of *Lutheranism*, and no Means
were left unsearch'd likely to distress the
Reformation, nor any Undecency was shunn'd,
by breaking Oaths, carrying any Probabi-
lity of being instrumental to their Destru-
ction; and the infinite Blessings that ensu'd
from

from thence to the *Roman Catholick Religion*, were attributed by this wise Pope to the good Councils given him by our Fathers.

In *Pius* the Fifth's Time we reduc'd an infinite Number of *Hereticks* in *England*, to the Obedience of the Church of *Rome*, and prevail'd with the Earls of *Cumberland* and *Westmorland*, to take up Arms against Queen *Elizabeth*, and we absolv'd by Papal Authority all her Subjects from their Oath of Allegiance, and declar'd her fallen from all the Prerogatives and Rights of Sovereignty, and all Persons who should presume to obey her were cursed for ever; by this we persuaded many to cast off the Yoke of Obedience, and distress the Queen, in whose Favour (because she was a *Heretick*) we told them no Compact could be made, much less kept, without mortal Sin in the Performer, especially upon the offer of any (tho' but seeming) Advantage. We fasten'd also a Bull upon the Gates of her own Palace, by which she was declar'd an adulterous Bastard, and all those that adher'd to her were cast under a Bottomless Interdict. But now it's high Time to give an Account of the good Services we did the Church in Pope *Gregory* the Thirteenth's Time, who being resolv'd to go more courageously to work, about the Conversion of *Great Britain*, after many secret Consultations with the General of our Order, sent *Jesuits* to *Spain*, *France* and *Germany*, to persuade all those Princes to join with him against *England*; and by our good Management a League

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League was concluded, upon Condition
that Pope *Gregory* himself should command
the Fleet, accompanied with the Kings
of *France* and *Spain*; but whilst all Things
were preparing with great haste, in or-
der to invade *Britany*, the Pope fell dan-
gerously sick, and his Death most unfor-
tunately ensuing in a very short Time, hin-
der'd the Church of *Rome* from executing
the most glorious Design that ever was
projected or form'd against Heresy. *Sixtus*
the Fifth his Successor, was in the begin-
ning of his Reign absolutely averse to our
Order; but after that we favour'd him so
much in putting to Death a very potent
Heretick, whom he had excommunicated a
little before, he became very partial to our
Missionaries, and then the Church and State
receiv'd great and innumerable Advantages;
for his Holiness being influenced by our
Counsels, there were few Miscarriages com-
mitted in his Government: It's true, that
his excommunicating King *Henry the Third*
of *France*, Anno 1588. brought the *Romish*
Church in Danger of losing for ever so no-
ble and flourishing a Part of *Christendom*;
but he was precipitated into these Broils,
by the rash *Cordeliers*, * who are more fit
to sing Psalms, than to rule Politicks: But
we brought Things so about afterward that
Sixtus extricated himself out of that Difficul-
ty with great Honour and Advantage to

* *Cordeliers* are a sort of Fryars of the Franciscan Order, so call'd from the Rope they wear about them.

the

the Church, and with the everlasting Glory
of his Popedom, for whilst King *Henry* lay
with a great Army at St. Clou'd, a Village
two Leagues distant from *Paris*, he was on
the first Day of *August*, Anno 1588. wounded
in the Belly by *James Clement*, of which
Wound he dy'd after ten Hours most bitter
Torments. This *James Clement*, tho' of the
Dominican Order, yet had studied before un-
der our famous Father *Guinard*, who was
hang'd at *Paris* the Year after, for main-
taining in his *Theses*, that it was not on-
ly lawful, but meritorious, to dispatch
by any Means whatsoever Heretical and
excommunicated Kings. Sixteen more of
our Order suffer'd Martyrdom about the
same Time in *France*, as our modern Hi-
storian *Givency* relates, because they had
propagated with great Zeal so glorious and
advantageous a Doctrine to the Church of
Rome. My Letter would be too tedious,
and would perhaps seem fuller of Vanity
than of Truth, if I should but only menti-
on the great Obligations the following Popes
ow'd to our Society, for propagating Infal-
libility, and the boundless Authority of
the Church: What might I not say of our
glorious Atchievements in *England* carry'd on
by *Robert Parsons*, *Edmond Campion* and *James*
Garnet, during the Reigns of *Urban the Se-
venth*, *Gregory the Fourteenth*, *Innocent the
Ninth*, and *Clement the Eighth*? It's well
known to all those that have any Converse
with History, that we us'd all Diligence,
and Artifice, to bring about the Ruin of
Queen *Elizabeth*, on whose adulterous Birth

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' the Reformation seem'd to be founded ; we
' therefore stirr'd up and fomented five and
' twenty Rebellions in the Kingdoms of Eng-
' land and Ireland against her ; we endeavour'd
' thirteen Times to Poyson her ; and we at-
' tempted eight different Times to Assassinate
' her. Thus we have had always an Ambition
' equal to our Policy, to favour our Patrons ;
' nothing satisfying us, but the entire Sub-
' version of all the Monarchies and Powers on
' Earth which seem to eclipse the Pope's Gran-
' deur : Yet we do not attempt all this by open
' Force, knowing that to be a Thing impra-
' cticable ; we therefore endeavour to bring
' about by Artifice, what the Sword is not
' able to execute, by acting sometimes in the
' dark, and striving to undermine by Intrigues
' those Dominions which we can't subdue by
' Violence ; the better to compass our Designs,
' we have our Agents in all the Courts of
' the World, to whom are owing all the Re-
' bellions of Scotland, England and Ireland,
' with all the Insurrections of France, Poland,
' Germany, and Swisserland, rais'd upon the Ac-
' count of Religion : But our Constancy and
' Courage in behalf of the Church of Rome
' appear'd more than ever in Pope Paul the
' Fifth's Time, who issu'd out a Bull of Ex-
' communication against the Republick of Ve-
' nice, and all the Territories belonging to it, in
' 1620, because the Senate seem'd to encroach
' upon the Jurisdiction and Immunities of
' the Church ; we (all the rest of the Clergy
' refusing to do it) publish'd the Bull ; and by
' our great Zeal so frighted the Venetians, that
' they were fain to come to an Agreement,
which

which was very satisfactory to his Holiness,
 and advantageous to the Church of Rome.
 We acquitted ourselves also with great Indu-
 stry against *Hereticks*, in the Reign of Grego-
 ry the Fifteenth, and in that of Pope Urban
 the Eighth, by causing the Duke of Savoy
 to besiege *Geneva*, which is the Refuge of
 all the Atheists, or Free-Thinkers of Italy;
 and also assisted the Emperor with all our
 Cunning against the Protestants in *Germany*,
 and fail'd not to sollicit the King of *France*
 to torment and destroy the *Calvinists*, and
 did all our Endeavours, by converting an
Archbishop, to bring *England* again under
 the Yoke of Popery. And tho' we were dis-
 appointed in our main Design, yet we suc-
 ceeded in bringing back to *Rome* *Marc An-*
tony de Dominis, who had been formerly of
 our Order; and in the Time of Pope *Paul*
 the Fifth had left *Rome*, and fled into *Eng-*
land, where having declar'd himself a Pro-
 testant, and obtain'd good Benefices, had
 publish'd many shrewd Books against the
 Pope, and Court of *Rome*, and with these
 satirical Pamphlets had prejudic'd very much
 the *Roman Catholick Religion*, which at that
 Time, by the incomparable Diligence of the
 abovemention'd *Archbishop Bancroft*, who
 persecuted the preciser sort of *Hereticks*, had
 got some Footing in *England*. The General
 of our Order, who was at that Time *Gof-*
vinus Nichell, the better to compass this
 good Design of bringing back *Marc Antony*
de Dominis to the Church of *Rome*, sent to
 London two *Jesuits*, *Paulucci* and *Charapelle*,
 who had been very intimate Friends with

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' him whilst he was of our Order, who meet-
' ting with him in London, assur'd him that
' the Pope had promis'd to make him Car-
' dinal at the next Promotion, and that they
' out of Love to his Person, were come to
' give him notice of it ; by this Intrigue he
' was persuaded to leave England, and when
' he came to Rome made a Recantation of
' all his Errors before the Pope, and was for
' his Penance clapt up in the Inquisition,
' where he underwent very deservedly the
' Fate * of all Hereticks. It's true indeed
' that our main Business in England had not
' the Success we expected, by dispatching all
' at once the King, Prince and Nobles, with
' the better sort of Commons, and by over-
' whelming both Church and State of Eng-
' land ; † nevertheless we gave Heresy a great
' Overthrow in Germany, by carrying on and
' effectuating at Lutzen the Death of Gustavus
' Adolphus King of Sweden, the most victori-
' ous Prince that ever govern'd that Nation,
' and one of the most Successful Warriors of
' the World, of an unimitable Cruelty, and
' matchless Ambition ; who had in a very
' short Time almost conquer'd Germany, and
' was preparing to invade Italy, where he
' had gone as high in Blood, and as deep in
' Devastation, as his Ancestors the Goths had
' done, who ruin'd such Monuments of San-
' cinity, as Time could not have yet demo-

* He was burnt ; and his Brother also, who was then but twelve Years of Age : in Odium Heretico-rum.

† He means that hellish Contrivance of the Gun-powder Plot.

fish'd, had she hot receiv'd Assurance from their barbarous Hands; his Conduct and Valour made not only Constantople, but also Rome to tremble, and put Urban the Eighth, who was Pope at that Time, in such terrible Conternation, that almost he lost his Activity, expecting no less than a most ignominious Death from Gustavus, who being a most violent and cruel Protestant, had often threaten'd to hang him: But recollecting himself, and finding that by no other Means he could be able to make himself Master of his Sword, but by taking away his Life, he employ'd us in bringing about his Death, which we compass'd in a very short Time; and his Holiness was so overjoy'd at the News, that he gave us Money for the Foundation of six Colleges, and promis'd to Canonize two of our Order, for this good Service done the Church. I say nothing of Innocent the Tenth, who did Popery great Mischief, us little Good, and offended Christendom, with the tyrannical Actions of the proud *Donna Olympia*, * who had usurp'd all the Pope's Power, and would have infallibly ruin'd the Catholick Religion, had not God Almighty interpos'd by taking to himself the Pope.

After whose Decease we had a Vicar of Christ of our own making, (I mean the holy and glorious *Alexander the Seventh*) who

* This *Donna Olympia* was his Sister in Law, she was very famous for her Luxury, Avarice and Ambition.

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was entirely govern'd by Father Pallavicini,* his Confessor, and by his Means he was so arm'd with our heavenly Maxims, that there is scarce a Corner of Europe, not a Place of Asia, nor a Desert in Africa, nor a remote Solitude in America, where his everlasting Fame has not penetrated ; Ambassadors from the Grand Mogul, and from the Emperor of China, (Places unknown to his Predecessors) having prostrated themselves at his Feet, and ador'd him ; by which Embassies † the pontifical Authority receiv'd more Honour than it had done from many preceeding Popes. I pass by Clement the Ninth and Tenth, who were both very great Friends to our Order, especially the latter, who canoniz'd our St. Francis of Borgia, that I may make a little Comparison between the Actions of Alexander the Seventh, and those of Innocent the Eleventh, who was made Pope 1676 ; the latter owed all his Grandeur to Donna Olympia's Favour, gain'd by a Pack of Cards, and a Game at Lansquinade, the former purchas'd it by true Merit and Virtue : The latter thought of nothing but of enriching his Kindred, and Relations ; the former was always promoting the Good of Christendom. In fine, Pope Alexander by our Means, made the vast Empires of China and Mogul tributary to the Holy See ; Innocent by taking under

* Pallavicini a Jesuit, made Cardinal by him.

† I have given an Account of these theatrical Embassies before.

his Protection the Jansenists, brought the Church in Danger of losing for ever the noble Kingdom of France. I have briefly laid before your Holiness all these Things, that you may be pleas'd through your great Prudence, to consider the Danger that both you and the Church of Rome will incur by the Loss of our Service and Friendship; wherefore I shall only add that I have many Maimbourg, * who will write as smartly against Clement the Eleventh, as he did against Innocent of that Number; moreover I must tell your Holiness that Spain and Portugal, the Houses of Bourbon and Austria, have already declar'd in our Favour; and under their Protection, and animated by their Promises, I do protest in the Name of my whole Order against your Decrees, and I do most solemnly declare, that I will not recede from the Bull of Alexander the Seventh, whereby the Chinese Rites and Ceremonies are confirm'd; and since your Holiness is embark'd with the Jansenists, I must think how to protect my Order, by appealing to a free Council, which is the only Remedy, and has been practis'd in all Ages against partial Popes; and since you have forgot the great Obligations you owe to Jesuits, who have rais'd you from nothing, by recommending you to Queen Christina of Sweden, they will own you no more for the true Vicar of Christ. I am
 Tivoli, Aug. 27. Your most humble Servant,

1708.

Michael Angelo Tamburini.

* Father Maimbourg a Jesuit wrote many very good Books against Innocent the Eleventh.

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This Letter, together with the Military Eloquence of Count Thun, who as he was going to invade Naples, enter'd Rome with five hundred Horse, and amongst other Things told his Holiness, *That the Emperor Joseph would stand by the Jesuits*, so terrify'd the Pope, that he sent immediately Monsignor Olivieri and Don Hanibal Albani, two of his Nephews, and who have been both made Cardinals since, to treat and conclude an Agreement with the General of the Jesuits, who was at Tivoli; and when they were taking Leave of him, he spoke the following very remarkable Words, *Be condescending, and yield up some of our Authority, that you may not have the powerful Order of Jesuits an Enemy to Yourselves and Relations after my Death:* And suitable to such Instructions, an Agreement was patcht up by the Mediation of the Imperial Ambassador, as infamous and dishonourable for the Pope, as it was favourable and advantageous to the Jesuits, by Virtue of which the Pope was bound to confirm all the Privileges and Immunities of the Jesuits, and to give Cardinal Tournon's Cap to Father Ptolemei of their Order; to canonize Stanislaus Koska, and to beatify Father Regis, and to leave the Affairs of China, as they were in the Year 1700. by declaring that Cardinal Tournon was rash and inconsiderate in his Proceedings, and that he had gone beyond his Commission; and lastly, his Holiness was oblig'd to condemn the Jansenists: The Jesuits on their side were obliged to assist his Holiness, as they had done his Predecessors, by not standing at any Thing which might propagate the Jurisdiction and

and Authority of the Holy See, and to procure the Ruin and Destruction of Heresy in all the Kingdoms of the World, but especially in *England*, in working whose Ruin the *Jesuits* were oblig'd to double their Diligence, by increasing their Emissaries to the Number of one hundred and sixty.

After this Treaty was concluded, the Pope became very bold and aspiring, thinking by the favour of the *Jesuits* to advance his Authority every where, and therefore he publish'd immediately the Bull *Unigenitus*, which is level'd at the Ruin of the Privileges of the *Gallican Church*, and by another Bull he has dissolv'd the Monarchy of *Sicily*, * of which Proceedings I shall give, God willing, a particular Account afterward.

* By the Monarchy of Sicily, is understood the Privileges of the King, who has been always acknowledg'd by Popes, Head of the Church in that Island.



T H E

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THE
APPENDIX.

A Compendious
HISTORY
OF THE
Lives and Apotheosis
OF THE
Four SAINTS Canoniz'd by
Pope CLEMENT the Eleventh,
on the 22d of *May, 1712.*

THE

APPENDIX

A Compensation

HINTS ON
HIS TORY

OF THE

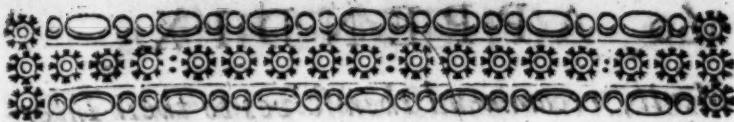
First and Second
World War

OF THE

Home Guards Committee by

John Gurnett the President

of the City of New Haven



The P R E F A C E.

NOTHING shews more the Conformity between Paganism and Popery, than the Worship of the Dead : It's plain, that the one in all its Circumstances, is copied from the other ; the only Doubt is, which of the two deserves the Name and Honour of being the Original.

The Pagans paid Homage to Whoremongers, incestuous Wizards and Magicians, that they might make them favourable to themselves, in the Practice of the like Enormities ; they built Temples to them, they offer'd their Prayers to them as to Mediator Spirits between the supreme Gods and them ; they put themselves under their Protection ; they chose them for their Patrons.

The Papists do all this to their Saints, many of whom (as is evident from their own Legends) have been unclean Wretches, without Shame, without Virtue, without Modesty, and void of all Manner of natural Religion. Notwithstanding all this, they are pray'd to, their Names put in the Calendar, a Feast is instituted for them, their Protection is desir'd ; Sacrifices are offer'd in their Honour, Men shelter themselves under their Merit,

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Merit, recommend themselves to their Intercession, ask of them every Thing that they want ; they are made the Protectors of Cities, of Kingdoms, and of Families.

All the Ceremonies us'd at Canonizations in the Papacy, have been borrow'd from Paganism, as Cafalius relates in his Book, intitul'd, *De Veteribus Sacr. Christ. Ritibus* ; where after having given us an Account how the Roman Emperors were deify'd in the following manner : They built (says he) in some spacious Place of the City, a stately funeral Pile of Wood, and other combustible Matter, divided into several Stories, which were fashion'd as a Pyramid ; to the Point of which a Rope was fastened, with which an Eagle was ty'd by the Foot ; the dead Corps was plac'd in the lower Story ; when the Pile was set on Fire, and when the Rope was burnt, the Eagle flew up to the Heavens, and some Witnesses appointed for the Thing, came and made Report to the Senate that they had seen the Soul of the Hero fly up to Heaven. After this, by order of the Senate, a Temple was built to him, and divine Honours were given him. Such (he concludes) were the superstitious Ceremonies in the deifying of the Roman Emperors, as are observ'd, altho' somewhat more religiously and holily, in the Canonization of Christian Saints. I shall give you here his own Words :

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Talis fuit ritus superstitionis in Consecratione Romanorum Imperatorum, qualis autem religiosior, ac sanctior Christianorum observatio in inscribendis fidelibus, in sanctorum Catalogum patet : Casalius, Cap. 68, fol. 288. *N. B. This Author is a Papist, and cites for his Opinion, St. Austin, Tristanus, Evezzus, Mezzabarba, and all those that have written concerning ancient Medals.*

There is (we see) a near Resemblance, if not Identity, even according to Popish Authors, between the Honour which the Pagans paid to their Gods, and that which the Papists do to their Saints ; But modern Rome, in Point of Superstition, as in all other Wickedness, infinitely surpasseth the old one. In old Rome, and even in all Pagan Antiquity, 'twas an unheard of Thing to adore the Ashes, the Bones, the Excrements, the Privy Parts of their Heroes, or any thing which at this Day is call'd Relicks.

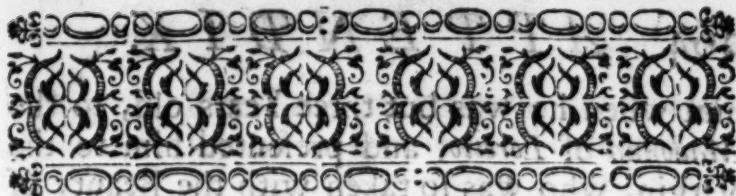
This is a thing which greatly perplexeth those Papists who know any thing of Antiquity, or have kept any thing of Conscience ; therefore they attempt a thousand ways to find out some Difference between themselves and the Pagans.

Some of the Doctors of the Romish Church, to shew what a Distance is between them and the Pagans in this Case, do suppose, that these did worship their Idols as Gods, because they said

said to a Stock, Thou art my Father, and to a Stone, Thou hast brought me forth : But as for themselves they say it's false, that they adore Relicks ; we worship them not, say they, God forbid, we only make use of them to raise our Minds to their Originals.

This is a pitiful Evasion, a ruinous Intrenchment, out of which the most learned Controversial Authors among Papists have been beaten a hundred Times ; it hath been prov'd to them, that their Councils, in express Terms, do enjoyn the Adoration of Relicks, and that their Boldness in this Dispute, is like that of those, who whilst they beat a Man almost to Death, yet at the same Time protest that they do not touch him ; they worship not Relicks, but they fall down before them ; they kiss them, they offer Incense to them, they cloath them, they carry them in Procession ; they go on long Pilgrimages to visit and pay Homages to them ; they may call this what they please ; but we will speak the Language of Men and common Sense, and say, that black is black, and white is white ; and People that have any Respect for Reason, and for Truth, must confess, that there is not the least Difference between the Pagan and Popish Worship in this respect ; which will evidently appear from the following Tract.

THE



LIFE OF THE

Pope PIUS the Fifth,

OF THE

Order of St. Dominick.



Michael Gislieri, who, after he was made Pope, went under the Name of *Pius* the Fifth, was born *Anno 1504.* in a little Village call'd *Bosco*, about six Miles distant from a Town in *Milan*, call'd *Alessandria della Paglia*: At his Birth (*Lewis Capelli* says) there was the Apparition of a new Star in the Air, which made the Light of the Sun double for a Day, and at Night made the Moon appear with an extraordinary Clearness and Splendor, and that *Michael* the Archangel stood God-Father to him.

Donnina Augeria his Mother, to obtain this Child, had Vowed to give him to the Virgin *Mary*; to perform this Vow, she went with

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him when he was but three Years old, to the *Madonna of Loretto*, and presented him to the Virgin, who was so taken with the Beauty of the Child, that she cry'd out *Michael*, my Husband, my dear Husband, I espouse thee in the Presence of Jesus Christ, (who personally with many Saints and Angels assisted at the Wedding) and in saying this, she gave him a Ring made of her Virginal Hair; after this she kiss'd him, and made him suck her Breasts. And the next Morning when she restored him again to his Mother, desir'd him to enter the Order of St. *Dominick*, which he did at the Age of Fourteen, where the Virgin entertain'd him very often with Hymns and melodious Songs.

After he had made his Vows of Poverty, Chastity, and Obedience, he receiv'd the Order of Priesthood, and was appointed Confessor to a certain Monastery of Nuns, (the Author does not name it) where while he was hearing the Confession of a most beautiful Nun, he was greatly tempted by Satan. The Virgin *Mary*, jealous of her Husband, to divert him from Earthly Amours, presents herself to him, as a most charming Beauty, and speaks in the following Manner to him.

' Dear *Michael*, I am thy Wife, give me a Kiss, come and I will hug thee in my Virginal Bosom,' And leaving with him, as a precious Relick, a Piece of the Fore-skin of our Lord Jesus Christ, she disappear'd.

Afterward, for his great Zeal for the *Romish* Faith, he was declar'd by the Pope Inquisitor of *Como*, a Town in *Lombardy*, where not being able, as the Author of his Life says, to bring

bring the Hereticks to Reason, he brought them to Ruin, and all *Como* was fill'd immediately with most cruel Executions; the Country of the *Grigions*, where he was sent by the Pope, felt also the Rage of his truly Apostolick Zeal, the Houses of Hereticks were burnt to Ashes, the Inhabitants butcher'd, their Goods sold by Order of the Inquisitor, the Women and Children, who were taken, were burnt alive; and his Zeal was so great, as the Author of this Saint's Life says, that he made the Hereticks feel the Torments of Hell, while they were yet alive.

By this famous Expedition *Gigliari*'s Name grew so great at *Rome*, that he was made Commissary to the Holy Office, (so the Papists call the Inquisition) in which Employment he behav'd himself so courageously, that his Zeal for the Catholick Faith, and his Rage against Heresy, had neither Bridle nor Bounds. He made the Hereticks in *Switzerland* fly unto Rocks and Mountains; but the Cragginess of these Places, which furnish'd Bears and ravenous Beasts with safe Shelters, could not afford Shelter to Hereticks; *Gigliari*'s Diligence follow'd them every where, and still (as the Author says) made glorious Sacrifices of them; two Hundred and Fifty Seven were burnt at one Time at *St. Gall*.

They were attack'd in the very midst of Winter, and some of them were found in the Snow frozen to Death, among which were a Mother, and her Child; the Child lay at its Mother's Breast, which was so beautiful (as the Author says) that it mov'd *Gigliari* to Compassion for it, and by his Prayers was rais'd

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from the Dead, and converted to the Catholic Faith.

After the Death of Pope *Pius* the Fourth, he was made Pope by Cardinal *Boromeo*'s Faction, the 7th January, Anno 1566. in which high Station he had more need than ever of the Assistance of his belov'd Wife the *Madonna*, that he might the better govern the Church, which was at that Time in great Danger from the Fury of the Hereticks and Schismatics.

While he was Pope, he is only famous for his causing the Palace of the Inquisition to be built; for shutting up the Jews of *Rome* in their *Getto*, or Place appointed for their Habitation; and for his excommunicating Queen *Elizabeth*, and making a Sacrifice to the Devil of all those that obey'd her. This is a Faithful Relation of the Heroick Actions of Pope *Pius* the Fifth.



The LIFE of St. ANDREW of Avellino, of the Order of Theatins.

ST. *Andrew of Avellino* was born Anno 1521. in a little Village call'd *Castronuovo*, of the Province of *Basilicata*, which lies in the Kingdom of *Naples*, between *Salerno* and *Calabria*, of very poor and mean Parents.

The Poverty of his Parents gave him an Opportunity of working a most famous Miracle, when he was only Seventeen Months old; for

for his Mother having all her Eggs broke by the Carelessness of her Husband, little St. Andrew, by virtue of the sign of the Cross, made them all whole again.

While he was but yet a Child, he took great Delight to vex and enrage the Devils; he banish'd them out of all the Monasteries and Nunneries of *Calabria*, where they were very frequent at that Time; once two Hundred of them going over the *Pharo* to *Sicily*, made a terrible Noise, all crying, *Fugimus a facie Andreæ, qui faciet majora miracula, quam magnus inimicus noster Jesus Christus*; We fly from the Face of *Andrew*, who will work more Miracles than our great Enemy *Jesus Christ*.

This is the true Reason, (as the Author of this Life well observes) why those of *Sicily* hate St. *Andrew*, because he sent all the Devils of *Calabria* to them. Ever since that Time Mount *Ætna* has made greater Eruptions than it had done before.

After many such like Miracles wrought by St. *Andrew* in *Bastlicata*, he went to *Naples*, where he studied the Civil and Canon Law, and did begin to practise in the Ecclesiastick Courts; but finding his Conscience too tender to comply with all the Cheats, Frauds, and Falshoods, that are requisite to make a famous Lawyer, he retir'd from the World, and was ordain'd Priest, and by the help of one *Martinonio*, was receiv'd among the *Theatins*.

He afterward was made a Reverend Father Confessor, by Cardinal *Paul d'Arezzo*, who was at that Time Archbishop of *Naples*, and by him employ'd in the Reformation of the

Nunneries of that City, which had been turn'd by the *Benedictin* and *Olivetan* Monks, who had the Care of them before, into infamous Places, where both Words and Actions were very licentious, and the Nuns (as the Author says,) suffer'd themselves to be debauch'd, even at the Foot of the Altar.

The Monastery of the *Urselins* under the Castle St. *Elmo*, was the most famous for its Lewdness; *Suora Julia* the Abbess with Four of the Nuns were convicted of Sodomy, and all Uncleanness; and two of the Directors of that House, who were wont to say Mass in Honour of the Devil, and made use of the consecrated Wafer when they lay with the Nuns in such a profligate manner, that I dare not express it, were strangl'd in the *Nuncio's* Prison; the rest of the guilty Nuns were dispers'd into obscure Places, and the Monastery entirely reform'd, with many others, by the indefatigable Zeal and great Diligence of *Andrew of Avellino*.

He was also very serviceable to the Archbishop of *Milan*, and *Genoa*, and to the Patriarch of *Venice*, in the Reformation of Monasteries.

At *Venice* not only his Zeal, but his Charity also, was very remarkable; for one *Suora Julia di St. Cristoforo*, Abbess of the Monastery of St. *Laurence*, having been debauch'd by the Steward of the House, upon her sincerely confessing her Fault to him, he made her be transported unto a private Place, where she was safely deliver'd, and afterwards by the Efficacy of his Prayers, and by two Angels, who came down from Heaven to that very purpose,

her

her Virginity was restor'd to her again; so, that when the Pope's *Nuncio*, upon some little Suspicion of the Matter would search her, he was put to Shame, confuted, and forc'd to crave her Pardon.

In his old Age he was so great a Devotee to the Virgin *Mary*, that he said, that a Man might be assur'd of his Salvation, tho' he liv'd in Sin, if he said but the *Rosary* once a Day, because she was the Tree of Life, the Ocean of all Graces, the Light of the Church, the Ark of the Covenant, and the Repairer of all that *Adam* spoil'd; and I have seen in the Convent of St. *Paul* at *Naples*, a Manuscript, containing some Sermons compos'd by this Saint, in Honour of the Virgin *Mary*, wherein he asserts the following Propositions: That God could not damn those who had any external Devotion to the Virgin; that Devotion to the Virgin was an evident Sign of Predestination, because we have many Instances in the History of the Church, of the Virgin's bringing back her Votaries from Hell, to give them space to repent, as is evident from the Life of St. *Cajetanus*, who tells us of a Gentleman of *Sicily*, who having given himself to the Devil, deny'd God and Jesus Christ, but would never renounce or disown the Virgin, tho' the Devil press'd him very earnestly to it; and seeing he would not condescend, struck him dead with his Fist. But the Virgin undertook the Cause, and carried him to Heaven, not only in spite of the Devil, but also against the Will both of the Father and the Son: And when the latter was pressing very hard because he had denied him,

the Virgin kiss'd him, and desir'd him to remember how often he had suck'd her Breasts; putting him in mind by this, that he was her Son, and that consequently he ought to submit to her Will, and ought not to accuse one who was so acceptable to her.

That a Man (this good Saint continues) might be sav'd without the Love of God, if he apply'd himself to our Lady: That a Man might render all Honours to the Virgin: That the Virgin is more merciful than Jesus Christ: That without a Devotion to the Virgin, there can be no Access to God: That she is the Mediatrix of Mankind, and hath a great deal of Merit which she never receiv'd from her Son: That she is the joint Redeemer and Saviour of the World with Jesus Christ: That many have been sav'd by appealing from God's Tribunal to hers: That Mercy belongs only to her; as Justice to Christ; and that there is a great Difference to be made between the several Images of the Virgin: That after the famous Image of *Loretto*, that of their Church in *Naples* was the most miraculous.

Whilst the Saint was writing those Sermons, the Virgin appear'd to him, and after having corrected some things with her own Hands, told him, *Mi Andrea, salvabo te quia bene scripsisti de me*; Dear Andrew, I'll save you, because you have written well of me.

In reading this Manuscript, the present Pope was so ravish'd with Joy, that he cry'd out in Extasy, *Apotheosi dignus est quem Virgo sic laudavit*; he is worthy to be canoniz'd whom the Virgin has so prais'd.

The

The famous St. *January* was so kind to this Saint, that he rubb'd him very often with his own Blood in the Parts that I can't name, and thereby cur'd him of his *Hernia* or Bursteness, and with an angelick Choir came and carried his Soul to Heaven after he dy'd. The rest of the Miracles done by this great Saint, you will see in the Account of his Canonization.



The LIFE of St. FELIX, of Cantalice

THIS Saint was also born in the Kingdom of *Naples*, *Anno 1513.* in a little Village call'd *Cantalice*, belonging to the Province of *Abruzzo*; his Father's Name was *Santo* and his Mother's *Santa*, which signify in the *Italian* Idiom a Male and Female Saint; and therefore (as the Author of his Life very acutely observes) it was no Wonder that he became a Saint, since his Father and Mother were Saints before him.

But to proceed; He being a Cow-Herd, would often address himself to the Beasts, when his Companions would not hear his Sermon attentively; and to their great Amazement and Confusion, the Animals listen'd very seriously, and when he had done preaching, they all fell a bellowing in Approbation of the Sermon.

After

After he had been thus employ'd for the space of Eighteen Years, he was receiv'd amongt the *Capuchins*, Anno 1549. and there it was that he became very eminent in all sorts of Christian Virtues : His Humility, which is the Foundation of all the rest, was so great, that to render himself contemptible to the *Nuns*, who greatly admir'd his Simplicity, he would often ease himself in their Beds, and would make himself often drunk in their Presence.

His Charity was so heroick, that it extend'd it self to Beasts ; for he imitated the great *Macarius* and Brother *Juniper*, (who was also of the same Order) in lying Ten Years on Thorns and Thistles for having kill'd a Flea.

He was so chaste, that the very sight of him would banish all Thoughts of Uncleanliness ; and by the Intercession of St. *Antony*, he obtain'd so great a Victory over his Flesh, that without the least Motion, he would take great delight to anoint the *Nuns* with a certain sweet Perfume, which freed them from all carnal Temptations immediately, and which for their Relief he always carry'd about with him. (Lest the Modesty of the Reader should suffer in reading this, I leave out many of the *Italian Expressions*.)

He was so great a Lover of Poverty, that he would not have so much as a Pin in his Chamber to hang his Cloths upon, after he had wash'd them with his own Hands : and the great Patriarch St. *Francis of Assissium* was so well pleas'd with this, that he would often come to his Assistance, and hold them against the Fire till they were thorough dry.

I do not speak of his Affection to the Virgin Mary, which was so great, that he could never sleep without her Statue in his Arms ; and every Morning he address'd himself to her with the Words of the 103d Psalm, which the good Saint thus very ingeniously chang'd in Honour of the Virgin ; ‘ My Soul bless the eternal Mother of Jesus Christ, and all that is within me glorify her most holy Name ; forget not her infinite Mercies, her Benefits, Favours and Consolations ; by her Grace all Sins are forgiven ; by her Mercy all Diseases are heal'd, and all our Illuminations come from her Face.

He concludes his Prayer with those Words, ‘ Have Mercy upon me, O our good Lady, who art call'd the Mother of all Mercy ! And according to the Bowels of your Compassions, purge me from mine Iniquities ; pour out your Grace upon me, and take not your ordinary Clemency away from me ; for I will accuse my self of my Faults, and confess my Sins before your most adorable and heavenly Throne.’

But the most heroick Virtue of this Saint was Submission and Obedience to the Infallibility of the Pope, of which he was so well persuaded that he would often say, that the Scriptures have no Authority without the Declaration of the Pope ; for I can't believe the Testimony of the Scripture till I know it to be Divine, by the infallible Declaration of the Pope ; I know the Scripture then hath no Authority as to me, without the unwritten Oracle of the Church ; therefore it is not the Intention of God, that the Church should depend

depend on these Papers or Parchment Writings, as long as the Foundation of Apostolick Infallibility (which is solely in the Pope) remains intire ; for the Authority of the Church would be very precarious if it depended on such Books, which every one makes go in the Track of his own Fancy, and every Heretick makes use of them as a Nose of Wax, and applies them to whatever impious Opinions he pleases ; but we must be very cautious (he continues) in making use of the Authority of the Scripture to prove the Infallibility of the Pope ; for it has been reveal'd to me by the ever glorious St. *Anthony*, that it was Cardinal *Cajetan's* disputing against *Luther* with Scripture, that gave Life to the hellish Reformation, and kindled the Flame which burns to this very Day ; for if he had asserted with the famous *Scotus* of our Order, that the Scriptures depriv'd of the Pope's Testimony have no more Authority than *Aesop's* Fables, Heresy would have been easily smother'd as I may say in its Cradle.

For this his singular Devotion to the Authority of the Holy See, St. *Felix* has been ador'd by many Popes.

Pope *Sixtus* the Fifth came in Procession to his Tomb with Thirty Six Cardinals a little after he died, and recommended both himself and the holy Church to his Protection and Care. Pope *Gregory* the Fifteenth ador'd him in the same manner ; and Pope *Urban* the Eighth, at the humble and reiterated Requests of the Dukes of *Bavaria* and *Lorrain*, beatify'd him *Anno 1625.* and now the most holy and infallible Father *Clement* the Eleventh canoniz'd him, *Anno 1712.*

The

The LIFE of St. CATHARINE,
of Bologna.

ST. Catharine of Bologna, was born in the City, from which formerly she took her Name, and to which now she gives her Omnipotent Protection, the Eighth of September, Anno 1413. She had such an Authority and Dominion over the Powers of Darkness, that while she was as yet but a Girl of nine Years of Age, when the Devil would tempt her to the Sin of Uncleanness, she would make use of his Mouth as a Close-Stool, and so send him away in amighty Rage. Her Beauty was so charming, that one Day while she was praying before the Altar, our Saviour jumpt out of the Host, and kiss'd her in the Prefence of all the People, and order'd her to retire to a Monastery in the City of Ferrara, call'd St. Clare, because (as the Life says) he was jealous that earthly Men should communicate with him in his Pleasures, where she receiv'd daily Visits and Favours from him, not only for herself but for all the Nuns of the said Monastery ; and one Day he brought her a Bottle (which I myself have seen) full of a sweet Ointment, which he call'd *Unguentum Amoris*, which is of so miraculous a quality that it cures all Pains, which the Nuns are subje&t to in those Parts which I shall not name ; but the Nuns will tell you very plainly, that it has not this wonderful Effect, unless it be apply'd to them by the Hands of a Reverend Father Confessor of the Franciscan

ciscan Order ; this Ointment is of such Credit among the Nuns, that I never knew a Father Confessor of any Note, but who knew how to make a very good use of it. Our Saviour Jesus Christ was so in Love with this beautiful Saint, that one Day he told her, in the Presence of St. Francis, St. Antony, and St. Dominick, to ask what she pleas'd, and it should be granted her : the Saint ask'd him that he should solemnly marry her ; which Request was immediately granted, and whole Troops of Angels came down from Heaven, and sung Hymns and melodious Songs in honour of the new Spouse of the eternal King : and this Melody of the angelick Choir is every Year repeated in honour of the Saint on the same Day.

This Favour rais'd in the Saint such a Love and Esteem for our Saviour Jesus Christ, that she thought it unbecoming the Majesty of the Son of God, that he should be form'd (according to the most receiv'd Opinion of the Divines) of that Blood which falls into the Parts appointed for Conception ; therefore she was extreamly curious to know how this miraculous Conception of her heavenly Spouse was perform'd ; and thinking the Virgin Mary the most fit Person to let her into the Knowledge of such profound Mysteries, she had often Recourse to her, who at last was pleas'd to unfold the Matter in the following Manner.

' My dear Daughter Catharine, you must
 ' know that all that the Divines have publish'd
 ' concerning this Miraculous Conception, is
 ' but a fantastick Imagination, for the Thing
 ' was perform'd in the following Manner.

' After

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' After that *Anna* my Mother, who had
' vowed to give me to God, even as the o-
' ther *Anna Samuel's* Mother had vowed to
' give him, to perform this Vow, she and
' the Holy Prophet *Joachim* my Father,
' presented me, when I was but three
' Years old to the Priest, for the Service of
' the Temple, who tho' there was a strict
' Order that no Women should enter therein,
' (there being an outward Court which was
' appropriated to that Sex) who, I say never-
' theless by Inspiration of the *Holy Ghost*, re-
' ceiv'd me most willingly, and put me into the
' Holy of Holies, to keep themselves and the
' *Cherubims* Company; I being handsome, and
' having every Thing well proportion'd that
' was proper to inflame Love, the High-Priest
' was very jealous of me, and therefore every
' Night and every Morning during the ele-
' ven Years that I was under his Care, would
' see, feel and search me with his own
' Hands, and afterward appointed an Old
' Man called *Joseph* to inspect and watch o-
' ver me in the same Manner as he had
' done.

' Notwithstanding all this their Dili-
' gence, one Night, while my Guardian
' *Joseph* was fast asleep, the *Holy Ghost*
' came down from Heaven, in the Form of
' an Eagle, and perform'd the Thing as Men
' do in such Cases, to my unspeakable Plea-
' sure and Satisfaction; and in this Manner
' our Saviour was conceiv'd, and not by his
' taking three Drops of Blood from my
' Heart, and conveying them with his Fin-

ger

' get into the Uterus, as Father Suarez and
 ' other Schoolmen have foolishly dream'd;
 ' but all this was done in such a delicate
 ' Manner, that the old Guardian Joseph when
 ' he awaked, (for I suppose he had heard
 ' some Noise, by his searching me immediate-
 ' ly) could not perceive any Blemish in my
 ' Virginity.

Perhaps the Modesty especially of my Female Readers, will suffer somewhat in the perusal of this Life; but I do assure them that I have omitted many Circumstances in relating this Story, which truly would cause the most impudent Women to blush, which are set down at large in the Life of this Saint, printed at Rome, Anno 1712. and the Reason why I have been a little more prolix in telling this Story, is because I thought it absolutely necessary to give some little Account of Nuns, (who are in good Esteem with some pretended Protestants of this Country) and to let People see that if they be not wholly taken up with earthly Intrigues (as the greatest Part of them are) they do nothing Night and Day but meditate upon such profane Speculations as this Saint did; but more of this hereafter when I shall give a minute Account of the Theory and Practice of Confessions where I shall have Occasion to say a great deal concerning the Nuns, many of whose Letters are in my Custody; and now to return.

This Holy Nun, after a Life led in the abovemention'd Manner, first in a Monastery in the City of *Ferrara*, and afterward in *Bologna*, dyed there, Anno 1461. After her Death

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a great Contest arose about the Place of her Burial; those of *Ferrara* would have her carry'd thither to be buried in the Monastery of *Santa Chiara*, where her Marriage with our Saviour was celebrated; those of *Bologna* would have her buried where she dyed; and the Arguments were so strong on both Sides, that the Matter had not been determin'd without Blows, had not the great Wisdom of Cardinal *Bessarione*, who was at that Time Legate of *Bologna*, settled the Matter, by telling them that they shou'd have Recourse to the Saint herself to know her Will concerning the Matter.

Immediately High Mass was sung to her Praise, and when they were at the *Gloria Patri* &c. the Saint arose and fung with them, and afterward told them that Saints should be buried where they die; but to give some Comfort to the People of *Ferrara*, she order'd all her Hair and Habit to be given them as a Token of her Affection to them; after which Words she dyed again, and was buried in *Bologna*, where as they say her Body remains incorrupted to this very Day; she has rais'd Seven and Thirty Persons from the Dead, cur'd Seventy Nine Blind People, and done more Miracles than Our Saviour and all his Apostles did; for which she was beatify'd by Pope *Clement* the Seventh, and had an Office and Holy Day appointed to her by *Clement* the Eighth, and was canoniz'd by his present Holiness on Trinity Sunday, Anno 1712.

**A Brief and Distinct ACCOUNT of
What was done in the Secret, Publick
and Semi-publick Consistories of Cardi-
nals, in order to Canonize the four fol-
lowing Beatify'd.**

**Pius the Fifth, Pope of the Order of
Preachers.**

**Andrew Avellino of the Order of Thea-
tins.**

**Ealix of Cantalice, a Layman, professed of
the Order of Minorites of St. Francis
Capucin.**

**Catharine of Bologna of the Order of St.
Clare.**

**Beginning from the first Ceremonies, and ter-
minating with the solemn Function of Ca-
nonization, Perform'd 22. of May, 1712.
in St. Peter's Church of Rome, by his
Holiness Pope Clement the Eleventh.**

**Mongst the manifold, and most
wicked Idolatries of the Church of
Rome, there is none so abominable
and superstitious as the Pope's pre-
tending for Money to Deify the
most wretched Sinners.**

I think therefore it will be very useful to the Publick, to give a short Account of the most horrid and scandalous Proceedings of Clement the Eleventh and his Cardinals, in Canonizing the abovemention'd Saints.

The present Pope having receiv'd the Sum of a Hundred Thousand Roman Crowns or Scuds from the *Theatins*, (without which there is no Sanctity at Rome) did the 12th of May 1707. publish a Decree for the Canonization of *Andrew Avellino* of the Order of *Theatins*. Cardinal Pamphili having before obtained the Approbation of the Cardinals, Prelates and Divines of the Holy Congregation of Rites, that *Andrew Avellino* had since his Beatification done the following Miracles; viz. cur'd one *James Giovio* of an Attraction of the Nerves; restor'd to *John Baptist Corizo* his Health, when he was given over by the Physicians; and made *Curtia Santolini* conceive a Child, (which was done by the Help of her pious Confessor) when her Husband was of the Age of 97. These Miracles having been approv'd of in the Congregation of Rites, the said Congregation declar'd that his Holiness might proceed to the Canonization of St. *Andrew Avellino*, according to the pious Custom of the Romish Church, and the Disposition of the Holy Canons.

And the Illustrious City and Senate of *Bologna*, after having disput'sd the Customary Sum of the Hundred Thousand Roman Scuds, pressing the Canonization of *Catharine of Bologna*, of the Monastery of the Holy Body of Christ, in the said City.

At the Instance of Count *Philip Aldovrandi*, 17. of *May*, 1707. was publish'd a Bull declaring that, according to the Holy Canons, two of the eight Miracles said to be wrought by the abovemention'd St. *Catharine* had been manifestly proved, viz. that she had cur'd *Suor Mary Calcini* of a Contusion in the Hand, after that it had been inflexible for the Space of 9 Months: and that she had restor'd to Health after a Lethargy of sixty Days, *Suor Mary Gelthruda Girardelli*, Nun of the same Monastery.

The 8th of *May*, 1709. was publish'd the Decree for Canonizing *Felix of Cantalice*; after the *Capucins* had beg'd the *fne quo non*, viz. the 100000 Crowns; and I myself gave a Crown to a *Capucin*, who ask'd me an Alms for making *Felix Happy*; telling him that *Felix* was happy already, he said it was impossible without Money.

The *Capucins* had propos'd the said Canonization, *February 6. 1652.* and had obtain'd the Consent of *Innocent the Tenth*, then Pope, but not being able to advance the Money sooner, it was delay'd till *May, 8. 1709.*

The 4th of *August 1710.* (that Day being dedicated to the Patriarch St. *Dominick*, Founder of the Order of Preachers) was publish'd the Decree for the Canonization of *Pius the Fifth* of that Order; being obtain'd by the pressing Instances of *Antoninus Cloche General* of the *Dominicans*, and the superstitious Bounty of two *Roman Ladies*, who gave 50000 Crowns of the Sum requir'd, otherwise the Miracles had never pass'd, the *Jesuits* opposing them with all their Power.

The

The Pope having now receiv'd the four hundred thousand Crowns, call'd a Secret Consistory, 22 of *May*, 1711, by an Order which was subscrib'd by Canon *Candidus Casfina*, Master of the Ceremonies to his Holiness.

In which Cardinal *D'Adda*, as the most ancient of the Congregation of Rites, reported in the Presence of his Holiness and 35 Cardinals that every Thing had been perform'd by the Congregation of Rites in order to Canonize Pope *Pius* the Fifth; *Andrew of Avellino*; *Felix of Cantalice*; and the venerable *Catharine of Bologna*; and then desir'd the Cardinals (who had been all brib'd before) to concur with their Votes, and they unanimously gave their Placet.

Afterward, 26 of *April*, 1712. was held the publick Consistory in the *Vatican*; and after his Holiness had ascended the Throne, the Consistorial Advocate *Marcellinus Coiro* beg'd that his Holiness wou'd be pleas'd to Canonize the most Holy Pope *Pius* the Fifth, and *Philip Sacripante* did the same for *Andrew Avellino*. This Ceremony being over, all the Consistorial Advocates kneeling on the Pope's left Hand, Monsignor *Christophorus Batelli*, Secretary of the *Brevets* to Princes, answer'd them in the Name of his Holiness, with the following Harangue in *Latin*.

*M*axime gratum accidit sanctissimo Domino nostro Clementi Papæ undecimo, Beatis, Pio Quinto, & Andreæ Avellino, supremos sanctitatis Honores, publicumque in Catholica Ecclesia Cultum bodie postulari.

*Humiles itaque, Religiosorum Ordinum, quibus
ipſi, in hac Mortali vita nomen Dedere, Supplica-
tiones, & pia magnorum principum in hoc idem
Conspirantium Vota, sua sanctitas Pontificia Benig-
nitate complectitur.*

*Et sane si unquam alias, hoc præcipue Tempore,
quo Europa propemodum universa, exitiosis mu-
tuisque Cladibus, se ipsam misere conficit, pro-
cerum cœlestis Jerusalem, & domesticorum Dei sa-
lutiari præsidio, atque Omnipotenti eorum Tutela
opus esse arbitratur; qui de sua, quam hic egregie
meriti sunt, Felicitate securi, & adhuc de nostra
Incolumentate, provide solliciti, meritisque suis Ira-
rum Numen ad misericordiam compellant; qua-
tenus Terris aliquando placatum, arcum conterat,
& confringat Arma & scutum comburat igni,
heatque pacis tranquillitatem, tantopere necessariam
Christiano tandem populo largiatur.*

*Hi autem Beati viri, quorum laudes modo tam
splendide commemorare sunt, in Diebus suis adeo
Altissimo placuerunt, eaque lectissimarum Virtutum,
Cœlestium Charismatum, ac rerum mirabilissime
gestarum gloria præcellunt, ut merito confidere de-
beamus, eorum accedente potentissimo patrocinio, Do-
minus Deum nostrum eis proprie indignationem,
& increpationem, indignatus modicum nobis sit,
reconciliandum fore iterum servis suis.*

*Quoniam vero pro veteri ac Laudatissimo Apo-
stolice sedis more, in hoc maximi momenti Negotio,
etiam post acta Omnia rite, & ordine perfecta,
Illi exploranda voluntas est, qui cum sanctis &
Electis suis æternum regnat in Calis: Idcirco sua
sanctitas Omnes ac singulos hortatur ex animo, ut
precibus, jejuniis, Eleemosynis, cæterisque Christianæ
pietatis Operibus, ad difficillimam hanc Investiga-
tionem, auxilium, de sancto, Illi comparare con-
tendant,*

tendant, sine qua humanis mentibus impervia pro-
fus sunt Oracula Divinitatis; quin etiam venera-
bilium Fratrum suorum, sanctæ Romanæ Ecclesiæ
Cardinalium, nec non patriarcharum, Archiepisco-
rum, atque Episcoporum omnium in urbe Commo-
rantium, sententias in Consistorio Semipublico mox
Exposcit, ad rem in Terris Cælestem quam bene
decernendam.

Ejusmodi Responsum Ornatis luculentisque ora-
tionibus nuper habitis idem sanctissimus Dominus
noster a me reddi mandavit.

The English of which is as follows.

YOur pressing Requests, in the Name of
your Constituents, that his Holiness
would be pleas'd to Canonize or give the last
Degrees of Sanctity to the already beatify'd
Pius the Fifth, and *Andrew Avellino*, are very
acceptable to our most holy Father *Clement*
the Eleventh; therefore his Holiness, with
his accustom'd Papal Benignity, receives
the humble Prayers of the religious Orders,
in which the abovemention'd Persons lived,
while they were in this mortal Life; and also
the pious Wishes of many great Princes,
who have laid their Heads together to desire
the same Favour of his Holiness.

And truly his Holiness is of Opinion, that
if ever we stood in need at any Time before
of the salutary Helps, and omnipotent Pro-
tection of the Peers of the heavenly *Jerusalem*,
we do it at this present Juncture of Time;
when almost all *Europe* destroys itself with mu-
tual Devastations and Sheddings of Blood,
who (*viz.* the Peers of the heavenly *Jerusalem*)
being now in a secure Possession of their own

eternal Felicity, which they so fully deserv'd by their good Works here upon Earth, and at the same time being very much in pain for our Welfare, may the better by this new Honour compel the angry God to Mercy, and force him at last, by their Intercession and Merits, to have pity upon the Earth, and to break his Bow, and burn his Armour, and to give at last the Tranquillity of Peace to the Christian World.

Those Holy Men, whose Praises have been just now so elegantly by you mention'd, were so acceptable to God while they liv'd here, are now in Heaven so great and flourishing, by the almost infinite Number of Miracles done by them, that we may justly hope, that tho' the Almighty God be a little mov'd to Indignation, he will by their Intercession and Merits be reconcil'd to us his Servants. But because, according to the ancient Custom of the Apostolick See, in an Affair of such vast Consequence, after every Thing has been duly perform'd, his Will who reigns eternally in Heaven with his Saints must be explor'd; therefore his Holiness seriously exhorts all and every one of you, with Prayers, Alms, Fastings, and other such like Works of Christian Piety, to implore the divine Assistance to him, without which it's impossible to know the Will of God: And he exhorts his Reverend Brothers, the Cardinals, to do the same, as also the Patriarchs, Archbishops and Bishops, whose Opinions afterward his Holiness will receive in a Semi-publick Consistory, that so heavenly a Thing may be the better determin'd upon Earth.

This

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This Answer his Holiness was pleased to command me to give to your most elegant Speeches.

The Pope held a Second Publick Consistory, in which Monsignor Amadori, Consistorial Advocate, desir'd his Holiness would be pleas'd to Canonize the Capucin *Felix* of Cantalice, and James Sardini Advocate did the same for *Catharine of Bologna*; to whom Monsignor Battelli gave the following Answer in Latin.

*B*Enigno Latoque animo sanctissimus Dominus noster, excipit religiosas preces humiliter Ipsi oblatas, ut Beatis, Felici a Cantalicio, & Catharinae a Bononia, sanctorum cultum ac honores decernere velit.

Cum enim præcellentia eorum merita, & magnalia, quæ Deus mirabilis in sanctis suis per ipsos operari dignatus est, modo luculente Enunciata restentur, quanta ipsi Gloria fruantur in Cælis, quorum laudes taliter celebrantur in Terris; nedum ad totius Ecclesiæ Romanæ Decus & Amplitudinem, sed etiam ad omnium Christi fidelium maximam utilitatem atque Ædificationem pertinere censem, tam Illustrium Cælitum Venerationem latius propagari.

Inde siquidem sperandum est ut fidelis populus tantarum commotus celebritate virtutum, ad merendum vehementius incitetur, & ad immortalis gloriae Consortium promerendum specialibus eorundem beatorum Orationibus adjuvetur; porro cum vetus Ecclesiæ Romanaæ mos postulet, ut in tam gravi Causa, ac judicio, non aliud sanciatur quam quod Cœlestis gratia lumen ostenderit, propterea sua Sanctitas ab Omnibus & singulis Christi fidelibus majorem in modum

modum flagitat subsidia precum & meritorum, quo discussis humanæ intelligentiæ tenebris, dilucide illi ac aperte divini Numinis beneplacitum per Spiritum Sanctum infallibiliter reveletur, ceterum in semipublicis Confistoriis, quæ prope Diem indicentur, venerabilium Fratrum suorum Sanctæ Romanae Ecclesiæ Cardinalium, nec non Patriarcharum, Archiepiscoporum & Episcoporum omnium qui in urbe sunt Consilium exquireret ut cunctis accuratisimis judicii partibus, pro rei magnitudine satisfiat. In hunc modum, disertis modo habitis Orationibus responsum me reddere jussit idem Sanctissimus Dominus Noster Clemens Undecimus.

OUR most holy Father the Pope, most willingly and gladly receives the religious Request humbly offer'd to him, that he would be pleas'd to permit that *Felix* of *Cantalice* and *Catharine* of *Bologna*, might be worship'd after the manner of other Saints.

Wherefore seeing the Excellency of their Virtues, and the wonderful Things that God (who is wonderful in his Saints) has been pleas'd to grant to all sorts of People at their Intercession, and seeing that what has been just so copiously said by you in their Praise, shew in what Esteem they are in Heaven, whose Glory and Merits are so celebrated here upon Earth; His Holiness judges that it will not only be very profitable to the Holy See, but that it will also be a most proper Mean to increase the Devotion of all good Christians, if such Celestial People be more and more aggrandiz'd, and consequently their Adoration be more and more propagated.

For from thence we may justly hope, that all
the

the Faithful by the Solemnity of their Canonization will be greatly inflam'd with the Love of God, and mov'd to imitate them, that thereby and with the Intercession of such Saints, their own Bodies may be so ador'd; and Memories solemniz'd after they are dead and gone.

But that nothing may be decreed in such a weighty Matter, without the special Inspiration of the Holy Ghost, his Holiness most earnestly desires that all the Faithful would assist him by fasting and praying, that thereby the Darkness of his human Understanding may be inlighthen'd, and the Will and Pleasure of the all-knowing God may be infallibly reveal'd to him; for in a very short Time, his Holiness is resolv'd to ask the Advice in a Semi-publick Consistory of all his venerable Brothers, the Cardinals of the holy *Roman Catholick Church*, and also that of all the Patriarchs, Archbishops, and Bishops, that are present in *Rome*. In this Form his Holiness has been pleas'd to command me to answer your most elegant and elaborate Speeches.

Then *Plenary Indulgence* and a general *Remission of all Sins* were granted to all Papists of both Sexes, who should visit St. Peter's, or the *Lateran Church*, and should pray for the Augmentation of Popery, and the Extirpation of Heresy.

And his Holiness well knowing that the good Example of the Prince greatly prevails with his People, he therefore went to visit the Church of St. *Mary Major*, whilst the Sacrament was expos'd, and order'd all the Cardinals to follow him to Church, (which they very seldom do) and

and was there receiv'd by Cardinal Ottoboni's Archi-presbyter of the same ; and that being the Festival Day of *Pius* the Fifth, he went and worship'd his Sepulchre, imploring his Assistance in Heaven, whilst he was making a Saint of him upon Earth ; an infinite Number of People went to gain the great Treasure (as they call it) of Indulgences.

And now every thing being done in this last Semi-publick Consistory, and the *Extra Omnes* being proclaim'd, his Holiness, to render that Day more solemn, made eighteen Cardinals, of which he publish'd the following, viz. *Antonius Davia* of Bologna, Bishop of Rimini ; *Austin Cusani*, a Milanese, Bishop of Pavia ; *Giulius Piazza*, of Forli ; *Antonius Zanadari* of Siena ; *Armandus de Rohan*, Bishop of Strasburgh ; *Nungnez de Cuna Attaide*, a Portugueze ; *Wolfangus de Schruteimbach*, Bishop of Olmiz ; *Lewis de Prioli*, a Venetian ; *Joseph Mary de Tomasi*, of Palermo ; *John Ptolomei*, of Pistoia ; *Fra. Francis Maria Casini*, of Arezzo. And his Holiness the next Friday (being return'd from the Visit of the holy Stairs) gave the Cap to the Four last ; and upon Saturday he gave them the Hat, and open'd their Mouths in a publick Consistory, with the usual Ceremonies.

The Day of Canonization now drawing near, I shall give a short Description of the Preparations made in St. Peter's Church ; which was all hung with Red Damask, adorn'd with Gold ; at the side of every Chappel hung two great Candlesticks, with Sixteen Tapers in each of them ; and in the middle of the Arches of the said Chappel, there was finely

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finely painted some Miracle of the four Saints, with a *Latin* Inscription under, which explain'd the Thing contain'd therein ; all which Miracles were in Number Sixteen, viz. Seven on each side of that vast Church, and two above the *Lateral Gates*.

At the Entry of the Church upon the Right Hand, was to be seen the first Miracle ; which represented St. *Catharine of Bologna* curing a Lay Sister, who had cut off her Foot whilst she was labouring with the Spade in the Garden of the Monastery, and had with the sole Sign of the Cross restor'd the Foot instantly, and without any Pain, to its former Place ; which was express'd by the following *Latin* Inscription.

*Truncatum uni ex sororibus in horto pedem
Catharina signum Crucis impertiens, in-
tegrum sanumque restituit.*

The second Miracle shew'd how St. *Felix of Cantalice* left his Plough, and went to hear the holy Mass ; and how in the mean time, St. *Michael* came from Mount *Garganus*, and govern'd the Oxen with which he was ploughing, with this Declaration.

*Felix, ut sacro Missæ sacrificio interfit, Ara-
trum relinquit ; Michael interim Arch-
Angelo boves dirigente.*

The Third shew'd how St. *Andrew of Avellino*, when but a Child of Three Years, made the Sign of the Cross upon himself, to

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the Amazement of all the Servants of the House, with the following Words,

*Sponte s̄epiusque Domesticis demirantibus Cruce
se signat Infant Andreas.*

The Fourth explain'd how the Pope makes Relicks, by shewing how Pope Pius the Fifth, to give some Bones of Martyrs to the Ambassador of Poland, gather'd the Dust of the publick Street, which on a sudden was cover'd with Blood, with this Explanation,

*Polonie Legato martyrum Reliquias instanter
petenti pulverem Pius ex publica via tra-
dit repentino Cruore madentem.*

The Fifth shew'd how Jesus Christ let St. Catharine see Two fine Chairs in Heaven, telling her, that the richer was prepar'd for her; with the following Latin Words;

*Duas in Cœlo sedes Catharinæ Jesus ostendens,
alteram ex his Nobiliorem ipsi Bonenensi
Virgini paratam declarat.*

The Sixth express'd, how some luxurious young Men intending to kill St. Andrew of Avellino, because he hindred them from debauching the Nuns, were restrain'd by the Splendor that appear'd in the Saint's Face; under which Miracle you might read this Inscription,

*Molientes Andréæ necem ob sacrarum Virginum Custodiam ejus perterriti splendore con-
fistunt.* The

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The Seventh let you know how St. Andrew call'd to Life a dead Child by his Prayers.

Puerum exanimem Andreas exoratus ad vitam subito revocat.

The Eighth represented Jesus Christ with St. Catharine, and an Angel singing with Her the following Words, *Et gloria ejus in te videbitur*; thus explain'd in Latin,

Catharinam Jesus amabili sui specie delectat; una cum Angelo ea modulanter & Gloria ejus in te videbitur.

The Ninth you might see the Virgin Mary giving to St. Fælix the Infant Jesus, thus express'd,

Fælici oranti exhibet Deipara puerum Jesum, quo inter ulnas excepto Cœlesti gaudio superfunditur.

In the Tenth was represented how St. Andrew, being upon his Journey to Rome in a dark and rainy Night, was preserv'd with his Companions from Rain; the Latin was as follows,

Obscura & pluvia Nocte iter agens corruscat, non madefactus cum Sociis Andreas.

In the Eleventh was Pope Pius the Fifth, rescuing with the Sign of the Cross a poor Woman from the Devil.

Mulie-

*Mulierem a Dæmons vexatam Pius Crucis
Signo extemplo liberat.*

In the Twelfth was represented St. *Felix* full of the Holy Ghost, consulted with by St. Charles Boromeus and St. Philip Neri, about instituting the Order of the *Oblats*; and the Words were these,

*Dei Spiritu plenus Felix, a Sancto Carolo
cum Sancto Philippo Neri pro instituenda
oblatorum Congregatione consulitur.*

In the Thirteenth was to be seen in the middle of raging and devouring Flames, the Image of Pope *Pius* the Fifth untouch'd, with this Inscription.

*Inter furentes Flamas quæque absumentes
Pii Imago illæsa servatur.*

In the Fourteenth was express'd how the same Saint, by divine Revelation, foretold the Naval Victory of the Christians against the *Turks*.

*Christiana Classis de Turca Victoriam Revela-
tione cognitam Pius prænunciat.*

Above the two *Lateral* Gates were the following two Miracles; the first on your Right Hand in going in, express'd the Virgin *Mary* giving to St. *Catherine* the little *Jesus*, whilst she was praying the Eve of *Christmas*.

Natali

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Natali Filii sui Nocte, spectandam se præbens Maria parvulum Jesum Catharina offert amplexibus.

The Second upon your Left Hand, as you enter'd, shew'd how St. Francis of Cantalice restor'd to Life again a Boy that had been suffocated by his Mother, and was thus express'd in Latin;

Puerum a Matre oppressum Fælix ad vitam revocatum eidem reddit.

It would be too tedious a thing, to describe the Order of the Procession minutely and with all its Circumstances; wherefore I shall only say, that the Pope, Cardinals, Archbishops and Bishops, with all the Clergy, both Secular and Regular, were present, with their different Habits, and in due Form and Decency.

After that the Pope arriv'd at the *Vatican* Church the 22d of May, 1712. and had made a short Mental Prayer, *Giustinian Chiapponi*, one of the Masters of Ceremonies to his Holiness, went and conducted Cardinal *Albani* Procurator of the said Canonization, before the Steps of the Pontifical Throne, where his Eminence, after having made a low Bow to his Holiness, remain'd standing.

Count *Philip Aldovrandi*, Ambassador in *Rome*, for the City of *Bologna*, was conducted by the said Master of Ceremonies in the same Form, with this Variance only, that whereas the Cardinal remain'd standing, he kneel'd before the Pontifical Throne, as also did at the

Cardinal's Right Hand *Marcellinus Coiro*, Consistorial Advocate, who in the Name of Cardinal *Albani*, Promoter of the Faith and of the Canonization, made the first Request with the word *Instanter*, that his Holiness would be pleas'd to insert in the Catalogue of Saints, the above-mention'd Beatified, that they might be ador'd and invocated by all Christians.

* Monsignor *Batelli* answer'd for his Holiness, saying, That they for their Merits were worthy to be ador'd. Then his Holiness kneel'd with the Mitre upon his Head, and the Cuts or Eunuchs of the Pontifical Chapel began to sing the Litanies; after which his Holiness did sit down upon his Majestic Throne, and Cardinal *Albani* with the Ambassador, return'd in the same Form, and the Consistorial Advocate made the Second Request, with the words *Instanter & Instantius*, and Monsignor *Batelli* made the same Answer as before. His Holiness kneeling in the mean Time, Cardinal *Pamphili* Dean, at the Right Corner of the Altar, said with a loud Voice, *Orate, or let us pray.* And the Pope having caus'd his Mitre to be laid aside, pray'd till Cardinal *Ottoboni*, Dean Assistant, at the left Corner of the Altar said, with a loud Voice, *Levate, rise up.*

His Holiness rising, Monsignor *della Mirandula*, Patriarch of *Constantinople*, and Monsignor *Patrizi*, Archbishop of *Seleucia*, having brought the Book and Candle by the Direction of

* This is the Form as it is in the Roman Ritual.
Car-

Cardinal *Acciaioli*, the most Ancient of the sacred College, his Holiness, I say, standing, did begin to sing the Hymn *Veni Creator Spiritus*, and the Eunuchs continu'd it.

Afterward the Pope return'd to the Throne, where he remain'd standing till that part of the Hymn was sung, *Emitte Spiritum tuum & creabuntur*, Pour out your Spirit, and they shall be created; Together with the Answer, *Et renovabis faciem Terræ*, And you shall renew the Face of the Earth.

After which his Holiness did sing with a loud Voice the Prayer of the Holy Ghost, *Deus qui Corda Fidelium, &c.*

This Prayer being ended, his Holiness sat down with the Mitre upon his Head, and Cardinal *Albani* return'd the Third Time, and the Consistorial Advocate, Monsignor *Coiro*, made the Third Request in his Name, with the Words, *Instanter, Instantius, Instantissime*. To this Third Request Monsignor *Batelli* answer'd, That it was his Holiness's divine Pleasure, that the Names of the said Saints should be put in the Catalogue, and that their Sacred Relicks should be ador'd by all Christians.

And immediately the Book and the Candle being brought to his Holiness by the Monsignors *Mirandula*, and *Patrizi*, he utter'd the most Holy Sentence of Canonization, declaring Saints the blessed Pope *Pius the Fifth*, *Andrew of Avellino*, *Felix of Cantalice*, and *Catharine of Bologna*, with the following Express Words.

AD Honorem Sanctæ & individua Trinitatis
 (Inspirante Beatissima Virgine Maria immaculate concepta,) ad Exaltationem Fidei Catholicae, & ad Confusionem & Extirpationem pestilentissimorum, Septentrionalium Hereticorum, Auctoritate Domini Nostri Jesu Christi, beatorum Apostolorum, Petri ac Pauli, ac nostra maiora Deliberatione præhabita, & divina Ope sapientius implorata, ac de venerabilium Fratrum Nostrorum, Sanctæ Romanæ Ecclesiæ Cardinalium, Patriarcharum, Archiepiscoporum, atque Episcoporum in urbe existentium Consilio, Beatos Pium Quintum Pontificem, Andream Avellinum, Fælicem a Cantalice Confessores, & Catharinam de Bononia Virginem, Sanctos, & Sanctam esse decernimus, definimus atque Ordinamus; ac Sanctorum Catalogo nostra divinitus tradita auctoritate adscribimus; Statuentes ac jubentes illorum sacratissimam Memoriam, ab Ecclesia universali, quolibet Anno Die eorum Natali, nempe Pii Die Quinto Maii, inter sanctos Confessores Pontifices, Andreae Die Decimo Novembbris, & Fælicis Die Decimo Octavo Maii, inter Sanctos Confessores non Pontifices, & Catharinæ Die nono Martii, inter Sanctas Virgines non Martyres, Sancta ac pia Devotione recoli ac adorari debere; in Nomine Patris ♫, & Filii ♫, & Spiritus ♫ Sancti. Amen.

TO the Honour of the Holy and Undivided Trinity, (by the Inspiration of the most Holy and Immaculate Virgin Mary) to the greater Exaltation of the Holy Catholic Faith, and to the Confusion and Destruction of the most pestiferous Northern Hereticks,
 by

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by the Authority of our Lord Jesus Christ and by that of St. Peter and St. Paul, after mature Deliberation, and after having often implor'd the Divine Assistance to direct us in an Affair of such Weight, We, by the Advice of our venerable Brothers, the Cardinals of the Holy Roman Church, and likewise of the Patriarchs, Archbishops, and Bishops, who are at present in the City of *Rome*, do declare to be Male Saints, the already Beatify'd Pope *Pius the Fifth*, *Andrew of Avellino*, and *Felix of Cantalice*, as also the already Beatify'd *Catharine of Bologna*, to be a Female Saint; and by Divine Authority given to us, We do insert their Names in the Catalogue of Saints, ordering and commanding at the same Time, that their most Holy Memory be Yearly, with Devotion, celebrated by the universal Church on their respective Birth-Days; and we do likewise command that their Bodies and Relicks be devoutly honour'd and ador'd on the same Days, viz. that of St. *Pius the Fifth* Pope, on the Fifth of *May*, that of St. *Andrew Avellino*, Confessor, on the 10th of *November*, and that of St. *Felix* Confessor on the 28th of *May*, and that of St. *Catbarine*, Virgin, and Martyr, on the Ninth of *March*, in the Name of the * Father \ddagger , and of the Son \ddagger , and of the Holy Ghost \ddagger . Amen.

X. 3. The

* There is more Honour and Adoration due to a Saint that has been a Pope, than to a simple Confessor; and more due to one that has been Virgin and Martyr, than to a simple Virgin. So our good St. Catharine, for as much as she was esteem'd by Jesus Christ,

The Consistorial Advocate, Monsignor *Cirio*, receiv'd the Sentence in the Name of Cardinal *Albani*, and of the said Ambassador of *Bologna*, and thank'd his Holiness most earnestly, begging that he would be pleas'd to order the *Bulls* of the said Canonization to be publish'd, who answer'd very pleasantly, *Soluto Debito pretio decernimus.*

Afterward Cardinal *Albani*, going to the Throne, kiss'd his Uncle's Hand and Knee, giving him infinite Thanks, and congratulating with him for his Heavenly Authority. His Eminence being return'd, the Ambassador went to the Throne, and in Name of the most Powerful Senate of *Bologna* thank'd his Holiness, and had the Honour to kiss his Toe.

Now the Pope taking off his Mitre, did begin the Hymn of Praise and Thanksgiving, or *Te Deum*; which being sung by the Eunuchs, was accompanied with the beating of Drums, sounding of Trumpets, firing of all the Guns of the Castle St. *Angelo*, and Ringing of all the Bells of *Rome*. The Hymn being finish'd, Cardinal *Pamphili* did sing the *Orate pro Nobis*, adding, *Beati Pie, Andrea, Felix, & Catharina*; and the Eunuchs answer'd, *Ut digni efficiamur promissionibus Christi.*

And his Holiness, with Cardinal *Acciaioli*, did sing the Prayer of Invocation to the said Saints, which is as follows.

Christ, was by his Vicar esteem'd only a simple Virgin; I leave it to Papists to consider, why Jesus Christ and his infallible Vicar, should be so contrary in their Opinions.

Mag-

Magnificantes Domine Clementiam tuam suppliciter exoramus, ut illorum, quos hodie nostra divina auctoritate sanctificavimus, praesidio salves semper ac Munias per Christum Dominum nostrum. Amen.

Magnifying, O Lord, thy Clemency, we humbly beg that we may be always sav'd and protected by them, whom we have this Day, by our own divine Authority sanctify'd, through our Lord Jesus Christ. Amen.

Afterward Cardinal Acciaioli gave Plenary Indulgence, and a full Remission of all Sins, past, present, and future, to all those who shou'd devoutly recommend themselves every Morning to the said Saints. And his Holiness having receiv'd the Four Rich Oblations for the Four Canoniz'd Saints, this superstitious and heathnish Ceremony ended with the Laughter of all wise People. Intending to write every soon, a Narrative of the manner us'd at present of granting Indulgences, I shall then give a large Account of the Oblations that were made.



A L I S T of the Cardinals, Patriarchs, Archbishops, and Bishops, who gave their Vote for this Canonization.

Cardinals.

Acciajoli, Spada, Astalli, Panciatichi, d'Adda, Del Verme, Ferrari, Sacripante, Spinola, Paulucci, Martelli, Corsini, Gualtieri, Parraciani, Tremoille, Fabro, Pamphilio, Ottoboni, Bichi, Barbarini, Altieri, Colonna, Grimaldi, Albani. All these Cardinals were present in the Consistory, and voted according to their Antiquity, as they are here set down. The Four following were absent, viz. Carpegna, Negroni, Aquaviva, and Vollemani, but they sent their Votes.

Cardinals, in all 28.

Patriarchs, Archbishops, and Bishops.

Lewis Pico, Patriarch of Constantinople; John Patrizio, Archbishop of Seleucia; Philip Anastasio, Archbishop of Sorrento; Ferdinand Nuzzi, Archbishop of Nicea; Peter Corradino, Archbishop of Athens; Nicolas Carracciolo, Archbishop of Capua; Dominick Zauli, Archbishop of Theodosia; Alexander Bonaventura, Archbishop of Nazianzo; Sinibaldus d'Oria, Archbishop of Patras; Francis Nicolai, Archbishop of Mira; Cornelius Bentivoglio, Archbishop of Carthagena; Mark Bali, Archbishop of Armenia; Constantine Onofrio, Archbishop of Spalatro; Basilus Isach, Archbishop of Nineve; Gregory Gal-

ba,

ba, Archbishop of Edessa; Timothy Carnuch, Archbishop of Mardin; Antony Fonseca, Bishop of Tivoli; Philip Ellis (an Englishman) Bishop of Segni; Vincent Atti, Bishop of Orvieto; Sebastianus Pamfili, Bishop of Montefiascone; Charles Maigrot, Bishop of Conon; Bernard Mary Conti, Bishop of Terracina; Fabritius Pignatelli, Bishop of Lecce; Laurence Gerardi, Bishop of Recanati; Anselm Gualtieri, Bishop of Veroli; Prosper Marefoschi, Bishop of Cirene; Joseph Crispini, Bishop of Amelia; Alexander Organi, Bishop of Sanseverino, in Calabria; Vincent Veccharelli, Bishop of Sutri and Nepi; Fabius Branciforti, Bishop of Gubbio; John Baptist Bassi, Bishop of Anagni; Marc Antony Cornelio, Bishop of Minervino; Victor Felix Cauci, Bishop of Fondi; Octavius Spader, Bishop of Assisium; Onuferius Elisco, Bishop of Bugnarea; Francis Xaverius Guicciardi, Bishop of Narni; Bernardin Ricchi, Bishop of Aquapendente; Sergius Pola, Bishop of Famagosta; Nicolas Mary Tedeschi, Bishop of Lippari; Antony Vaira, Bishop of Parenzo; George Cataneo, Bishop of Vigevano; George Guerra, Bishop of Alatri; Joseph de Carolis, Bishop of Aquino; Matthew Gagliani, Bishop of Sora; Joachim Stefano, an Armenian Popish Bishop; Anastasio Safar, Bishop of Merdin; Gregory Gesve, Bishop of Jerusalem; Anastasius Cuchi, Bishop of Cæsarea, in Palestina.

In all 50.

The Apostolick Protonotaries also voted, and the Secretaries of the Congregations of Rites and of the holy Inquisition, and the Promoters of the Faith.

In all 25.

A



*A brief Explication of all the
mysterious Things offer'd to the Pope,
in the Canonization of Saints.*

THE Author of the following Treatise in *Italian*, prefixes a most noble Title to it, viz. ‘A short and learn’d Explication of all the mysterious Things, that in the solemn and famous Ceremony of the Canonization of Saints, are offer’d to the High-Priest ; wherein is clearly demonstrated or explain’d the mystical Signification of all the Ceremonies made use of by the Holiness of our Saviour *Clement the Eleventh*, in the Canonization of the four Saints, all being extracted out of the most approv’d Authors, and corroborated with many Authorities of the Evangelists, of the holy Fathers, and Doctors of the Church. Dedicated to the most Reverend Father, Fryar *Antoninus Cloche*, Master-General of the Order of Preachers, by *Luke Antony Chracas*. Printed at Rome, by *John Francis Chracas*, near St. Mark in the Corso, with the Approbation of Superiors, Anno 1712.

After the Title (this being only a faithful Translation of the above-mention’d Author) he begins.

There

There are so many Mysteries hid under the solemn Ceremonies of the Canonization of Saints, that a full Explanation of them wou'd fill many Volumes; nevertheless to satisfy the laudable Curiosity of those that are much given to the Worship of the four Heroes, whose Names have been lately inserted in the Catalogue of Saints, by the Holiness of our Saviour Pope *Clement* the Eleventh, and to let every one know the true Signification of all the obscure Mysteries, used in the Performance of such an admirable Work, I shall give in the following Tract a most clear Exposition of them.

The first Oblation or Offering in this most holy Function, is made by the most eminent Lords the Cardinals, who because they are both Princes and Ecclesiasticks, offer two Tapers, two Loaves and two Barrels of Wine; as they are Princes they shew the Majesty of the Ceremony, and as they are Ecclesiasticks, (whose Province it is to teach the People,) they let us see that two are the Precepts of the divine Law, *viz.* the Love of God, and the Love of our Neighbour.

The Reason why every Offering is double, and why they are three in Number; is because the Number Three doubled, makes up the Number Six, which according to the Opinion of the learn'd *Boetius*, and that of Pope *Innocent* the Third, *In his third Sermon of the Birth of our Saviour Jesus Christ*, is the most perfect of all the perfect Numbers.

The above-mentioned Precepts, of Love are fulfill'd in three different Ways, *viz.* by our Thoughts, Words, and Deeds, all which are

are represented by three Oblations conjunctly, and by every one of them separately; our Thoughts are typically express'd by the Light of the Taper, which precedes the rest, because without a prevenient Grace, and without God to enlighten our Minds, (he being according to Scripture the indeficient Light) we can't so much as think a good Thought, St. John chap. viii. and St. Paul, 2 Cor. chap iii.

By the Loaves are signified our Words, which are the Food of the Soul, and they are distributed to the People by the Clergy, that the Laity may see that all good Things come from their Hands. And their Sermons are call'd by the Scripture the Bread of Life, and Understanding. *Cibabit Illum pane vitae, & Intellexus*, Eccles. xv. John vi. Mark viii. †

By the Barrels of Wine, our good Works are understood, because our Lord and Saviour Jesus Christ, did begin to work his Miracles by turning the Water into Wine at the Marriage Feast in Cana of Galilee.

Another Reason likewise why good Works are typically to be understood by the Oblation of Wine, is because strong and generous Wine without any Mixture of Water exhilarates the Hearts, and renders the Spirits merry, *Nam hilarem datorem diligit Deus*, St. Paulus, 2 Cor. ix. Psalm ciii.

And another Thing is here yet more worthy of our serious Consideration, because every one of the three Oblations is made of many Things united together; by this Union, according to the Testimony or Opinion of

† N. B. All those are Popish Quotations of Scripture.
the

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the great St. Austin, in his *Treatise upon the Gospel of John*, Charity is signified, and the Uniformity that is between the militant and triumphant Church, is lively represented to us; because the Taper is made of many Threads, and out of many Vessels of Wax; the Loaves are made of many Grains of Corn; and the Wine of many Bunches of Grapes.

The Tapers likewise consist of three Things, *viz.* of Weik, Wax and Flame: By *Weik* which is covered, our Thoughts, which are always hid, are represented; by the *Wax* that covers it, our Words are express'd, because with the external Words, the internal Thoughts are cloath'd; lastly, by the *Light*, which manifests to us the above-mention'd Things, our good Works are signify'd, *Omnia enim manifestantur a lumine, St. Paul, Ephes. v.*

The same individual Things are represented by the Loaves; the Flower or Meal which was hid in the Corn, signifies our Thoughts; in the *Water*, by which the Flower is united to make the Loaf, our Words are signify'd; and the Fire which gives, as I may say, the last hand to the perfecting of the Loaf, represents our Works; according to that Scripture *Sicut Aurum in camino ignis probabis eos.*

In the Wine is to be considered Smell, Colour and Taste; by the *Smell* which is as it were hid in itself, our Thoughts may be justly understood; by the *Colour* which, according to Philosophers, is the Object of the Sight, our Words are signified, and by the *Taste* our good Works.

Those three Oblations also shew us how exactly and perfectly the four Saints lately canon-

canoniz'd, have fulfill'd with their Works the two Preceprs of the Divine Law, in which all the Law is contain'd, and this with due Order; for their Love towards God is demonstred unto us by the Tapers, their Love towards themselves by the Loaves, and by the Barrels of Wine, their Love towards their Neighbours.

It's also known to every one of us, how greatly our Four Heroes excell'd every Body else in the active, contemplative, and glorious Life. The burning Taper represents to us their active Life, because it nourishes a continu'd Action of Fire in its Bowels, and because according to Scripture our good Works should so appear, that People may see them; *Sic luceat Lux vestra coram hominibus, ut videant opera vestra bona,* St. Matthew, Chap. v.

The Bread signifies the contemplative Life, because as the Bread must be chew'd before it can nourish, so the Mysteries of our holy Faith must be mus'd and meditated upon before we can be enlighten'd, so as to believe them: And this was the true and infallible Reason, why those Animals that did not chew their Cud were banish'd from the Altars, as being unclean and unfit for Sacrifice, *Leviticus xi.*

By the Wine which makes us drunk and merry, the contemplative or unitive Life is understood, of which David in a merry Mood did sing, *Inebriabuntur ab ubertate domus tuae, & Torrente Voluptatis tuae potabis eos,* Psalm xxxv.

By a most eminent Cardinal Bishop the Tapers are offer'd, because the Cardinals and Bishops

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Bishops are the Light of the World, *Vos estis lux mundi*, St. Matthew.

By a most eminent Cardinal Priest the Loaves are offer'd, because 'tis said in Scripture, that the Priests offer up the Incense of the Lord, and Bread of their God, *Incensum Deum & panes Dei sui offerunt*, Levit. Chap. xxi.

By a most eminent Cardinal Deacon the Wine is offer'd, because it's his Office (as he is told by the Bishop when he is ordain'd,) to distribute to the Laity the Blood of Christ.

There are likewise several other extraordinary Oblations made at the Canonization of Saints, by those who have industriously procur'd their Exaltation into Heaven ; and as the Things mention'd in the beginning of this Treatise are offer'd in the Name, and in Behalf of the Clergy, and are made use of by his Holiness in the Sacrifice of the Mass ; so those extraordinary Oblations are made in the Name of the Laity, and are not made use of in the holy Sacrifice ; wherefore they are also call'd spontaneous, mystical, and demonstrative Oblations of the Passive Obedience and Slavery of the Laity.

In the first place, the Laity offers a Torch and a little gilt Basket with two Turtle Doves ; in the second place, a Torch and a Basket cover'd with Silver, or of a Sky-colour, with two white Pidgeons ; and in the third place, a Torch and a Basket of various Colours, with many different sorts of Birds in it, without any Number specify'd.

This Oblation (which is very rare) is full of mystical Significations, and therefore ought seriously to be consider'd by the Faithful ;
and

and altho' many of them are taken from the ancient Practice of the Jews and Gentiles, nevertheless they have their own spiritual Signification; for according to the angelical Doctor, St. Thomas Aquinas, in his Commentaries upon the fourth Chapter of John, the Time will come (and is now, according to the Testimony of our Lord *), when the true Christians shall worship the Lord in Spirit and Truth; *Nam venite Hora & nunc est (tempore Domini) quando veri Adoratores adorabunt Patrem in Spiritu, & Veritate.* For according to St. Dionysius the Areopagite, *Principes nostri (hoc est Apostoli & eorum successores) visibilibus signis Cœlestia Sacraenta texerunt, & sub humanis imaginibus res divinas tradidertunt, & in materiali figura maiestatem spiritualem representarunt, ut pro modo, ac ratione captus nostri, figuris visibilibus quasi adminiculis quibusdam ad mysteriorum augustiorem intelligentiam subvehamur.*

The Torch therefore signifies the Glory of God, and the Honour of the Saints that have been lately canoniz'd; it shews also the good Intention of our present Saints, who in all their Works, endeavour'd to glorify God and obey his Commandments; according to that Scripture, *Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, & glorificant Patrem vestrum qui in Cœlis est,* Matt. v. as we have mention'd before. Afterwards is to be consider'd, that as the Torch is consum'd to maintain the Light, or the Flame, which

* What is included in the Parenthesis, is added by the Author of this Treatise in the Italian Language.
sub-

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sublimated afterward in the Air, so our Saints did not seek themselves in this World, but only the Glory of God, and the Good of their Neighbours.

The first Birds that are offer'd are two Turtle Doves in a little gilt Basket; the Turtle Doves are a Symbol of our Faith; because no living Creature observes so exactly the Marriage Promise, not only during the Life, but also after the Death of its Consort or Spouse; as St. *Basilus* acutely observes in his Eighth Homily. This was the Reason (according to the same Saint) why the Oblation of the Turtle Doves was so much recommended to Believers in the old Law.

The Gilt Basket in which the Turtle Doves are offer'd, signifies (according to *Origenes*, in his Fifth Volume upon *Leviticus*) the Holy Scripture; because it contains the Food of our Souls; but more to our present Purpose, I may say with St. *Austin*, in his Commentaries upon the 89th *Psalm*, that this Basket signifies the Holy Catholick Church, which is the Nest of all true Believers, in which are contain'd all the faithful Christian Turtle Doves, because out of the Pale of the Holy Roman Catholick Church, neither can we find perfect or justifying Faith.

The next two Birds, viz the Pigeons, which are offer'd in a Silver'd-over Basket, signify the Lamentations of the Heart, and of the Mouth, according to the learn'd *Arnobius*, in his Commentaries upon the 67 *Psalm*: The Pigeon signifies also, according to the Opinion of *Origenes*, in his Fifteenth Tome

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upon St. Matthew, the Peace and Simplicity of the Heart, it being without Gall ; and because it's fruitful, and has very beautiful Eyes, it is a Symbol of our Hope, which ought to depend wholly upon God's Providence, and not upon any Thing in this deceitful World, according to that Scripture, *Ad te levavi oculos meos qui habitas in Cælis*, I have lifted up my Eyes to thee who art in Heaven, Psalm cxxii. And as the Pigeons are simple, without Deceit or Fraud, so our Hope ought to proceed from an upright Heart, and ought to be accompanied with Good Works, *Spera in Domino & fac bonitatem*, Psalm xxxvi. The Pigeons that are offer'd must also be white, because our Hope should be pure and sincere, *Estate simplices sicut Columbae*, Matthew xviii.

The Basket Silver'd over, in which the Pigeons are offer'd, is a Symbol of the Evangelical Doctrine of the Romish Church, and of the Word of God ; of which the Royal Prophet sung, *Eloquia Domini eloquia casta, argentum igne examinatum, &c. Psal. xi.*

By the different Birds which in the Basket of various Colours are offer'd in the Third Oblation, the Virtue of Charity is express'd, which contains in it self all the other Theological and Moral Virtues. And here it is to be diligently consider'd, that as true Christian Charity extends it self to all manner of People, and receives both Jew and Gentile, so in this Basket, all the different Species of Birds are united together.

Those Birds are not only of different Kinds, but they are also of various Colours ; because the

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the true Apostles of Christ and all the Evangelical Teachers, must endeavour to comply with every Person's Temper, and must fit their Morals to the different Constitutions and Laws of the Country where they live *, according to the good Example of the Apostle Paul, 1 Cor. ix. *Omnibus omnia factus sum, &c.* *tum infirmis infirmus;* therefore all true Clergy-men ought to be well provided with descending Morals, that so they may be able to give Advice to every Body, according to their different Fancies; and the Four great Saints, lately canoniz'd, by this sort of Charity fulfill'd the Law, *Plenitudo Legis est Dilectio;* St. Paul in the Thirteenth of the Romans.

* This little Basket also lets us know, that our Saints had not only Faith and Hope, which Virtues were express'd by the Turtle Doves and by the Pigeons, but also true Love and Charity for every one.

The next Thing that is to be consider'd is the *Grandeur* of the Persons that offer this Basket of various Colours, with so many different sorts of Birds in it, for thereby we may plainly see, the Power, the Glory, the Majesty, and Magnificence of the present Pope, in whom by this glorious Canonization are fulfill'd all the Prophecies foretelling his Greatness; of which *Tobias* briefly spoke, *Isaia* in many Places, and *David* also prophecy'd con-

* Remark the Doctrine of the *Omnibus Omnia.*

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cerning it, together with all the Prophets. *Tob.* xiii. *Isaia.* xl ix. lx. lxxvi. *Psalm* xl vi. lxxi. cxlvii.

The burning Torch that precedes this Oblation, signifies the Power of the Church over all Men's Consciences, and shews us also, that what was obscurely prophecy'd in the Old Testament, is now in our Days manifestly fulfill'd; St. Paul, *Ephesians* v. *Matth.* x. *Luke* xii. Moreover all the Persons that accompany the said Offering, adore and acknowledge the Infallibility of the Pope, and have Recourse to the Intercession of the Four Saints.

The lighted Torch that consists of Wax, Cotton and Flame, signifies Christ, who contains Three Substances in one single Person; the Wax is a Symbol of his Corporeal, the Cotton of his Spiritual, and the Flame of his Divine Substance; this was the Reason why our Saviour said of himself, *Ego sum lux mundi*, John viii. The Oblations are Three in Number, that we may thereby know that the most holy Saints obtain'd great and signal Victories over the Three common Enemies of Mankind, viz. the Flesh, the World, and the Devil.

Besides the Explanations that we have already given of the above-mention'd Oblations, it's necessary to know the following, which redound very much to the Honour and Glory of the Four Saints: The *Turtle Dove* denotes with her continual Cooing Prayer, Mortification and Penance, *Laboravi in gemitu*, *Psalm* vi. The *Turtle Dove*, because she is a Bird to be found over all the World, and is not (like other Birds) allotted to certain Parts

of

of it only, shews that the Sacrament of Penance is an Universal Remedy for all Sins, and Christ has promis'd to us by it Fulness of Grace, Plenty of Forgiveness, and an universal Pardon for all our Trespasses ; *quæcumque solveris super terram, solventur, &c. in Cælis.*

The *Turtle Dove*, which sleeps little and Coo's Night and Day, shews us that we shou'd be very vigilant in the Adoration of Saints. This Bird also declares to us the Approach of the Spring, and the Departure of Winter ; wherefore this Oblation gives us ground to hope for Peace and Plenty in our Days, in which we evidently see, that the Storms of Divine Justice are gone, and that the pleasant and sweet Time of Grace and Mercy is already come. By these, and by many other things peculiar to this *Bird* alone, we may comprehend the most Holy and Divine Life of our Saints, who were really (as appears by their Lives,) *Turtle Doves*, dedicated to God Almighty, and offer'd to his greater Glory.

The *Pigeons* are most fruitful, jealous, and amorous Creatures, and our Saints imitated them in all these Things ; for they did beget many Children in this World, and were extremely jealous of their Heavenly Spouses. The *Pigeon* flies in the Beginning with great Difficulty, before she can sublimate her heavy Body from the Earth. In like manner our Saints were at great Pains in the Beginning, to overcome the Temptations of the Flesh, *Nam Corpus quod corrumpitur aggravat Omnia,* Sap. ix.

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The many Birds of different kinds put into the same Basket, signify the Elect. 1st, Because the Birds were created of Water, which is a most pure Element, but did not remain in the Waters, in which they together with the Fishes were created, *Genesis i.* which St. Ambrose express'd very elegantly in one of his Hymns, in the following manner.

*Qui ex aquis ortum genus
Partim remittis gurgiti,
Partim levas in aera.
Demersa lymphis imprimens,
Subvecta Cœlis irrigans :
Ut stirpe una prodita
Diversa capiant loca.*

These Birds also signify the State of Perfection, because according to the Prophets *Daniel* and *David*, they sing three Times a Day the Praises of the Lord, as the Just do; *Volucres Cœli annunciant laudem tuam. Vespere, mane, & meridie, narrabo, & annunciaro, (sicut volucres pennatæ) audite vocem meam, Daniel, chap. vi.*

Therefore such Birds are very justly offer'd to the Pope at the Canonization of Saints, that we may understand, that the Saints have imitated, and learn'd of them to live purely and holily according to the Exhortation of *Job, Interroga Volatilia Cœli, &c. indicabunt tibi, Job xii.*

The most learned *Roccaberti* treats very diffusely in the Fourth Tome of his *Bibliotheca Maxima Pontificia*, fol. 80. of the Birds offer'd to the Pope at the Canonization of Saints;

Saints ; by which (he says) holy Men are to be understood, who are under the Pope's Jurisdiction, even in Heaven it self as to their Canonization ; for as it belongs to Christ to produce Sanctity by way of Cause, (as the Philosophers explain it,) so it solely belongs to his infallible Vicar the Pope, to approve, confirm, and manifest it to the Faithful : And as he (the Pope) is the only Head of the Church, so to him alone it belongs to make Saints, and to order the Faithful to adore them as such. These Doctrines are also taught us by the great St. Antoninus, Archbishop of Florence, with the following precise Words, in his Book, intitul'd, *de Canonizatione Sanctorum Fiendâ* (he should have said *faciendâ*, but he was a Bishop and so he is to be excus'd) ‘ *Per Papam. Si per volucres Cœli intelligentur Sancti viri secundum illud Matthæi, cap. 13. (Volucres cœli requiescunt in ramis ejus) scilicet Sinapis, sic etiam subjecit Deus volucres Cœli Papæ quantum ad Canonizationem, ut venerentur a fidelibus pro Sanctis: Nam sicuti solius Christi est hominem sanctificare, causando sanctitatem (secundum illud, Levit. xxi. cap. ego Dominus qui sanctifico eos) sic solius Papæ est, qui est Vicarius Christi, hominum sanctitatem approbare, confirmare & manifestare. Similiter sicuti solus Papa est caput totius Ecclesiæ, ita solum ad ipsum pertinet membris Ecclesiæ mandare sanctum aliquem sub veneratione haberi.*’ This Author cites Thirty Five Saints that are of his Opinion.

To this magnificent and high Dignity, by the Help of the Holy Ghost, Clement the E-

leventh has elevated by his infallible Authority, and plac'd in Heaven St. *Pius* the Fifth, Pope, of the venerable Order of Preachers ; St. *Andrew Avellino*, of the Congregation of *Theatins* ; St. *Felix* of *Cantalice*, a Layman, profess'd of the Order of St. *Francis*, Capuchin ; and St. *Catharine* of *Bologna*, a profess'd Nun of the Order of St. *Claire* : To them therefore let us give up our Hearts in Sacrifice, and by their Intercession let us hope that the same Honours may be done to us, after our Death ; and let us all say with the Royal Prophet, *Confitebimur tibi Deus in saeculum, quia fecisti, & expectabimus Nomen tuum, quoniam bonum est in conspectu sanctorum tuorum.*

This Author goes on afterward to shew the spiritual and mystical Significations of all the Grimaces, Turnings and Returnings, Elevations and Stoopings, and of the Signs of the Crofs repeated a thousand Times over by the Pope, to drive the Devils out of the canoniz'd Saints Bodies, before he adds their Names to the Calendar ; but I supposing all these to be very well known, as being the same that are used in the Ceremony of *Transubstantiation*, or Consecration of the Host, and they having as little Spirituality or Reason in them as the former, I thought it would be an abusing the Reader's Patience to relate them ; wherefore I shall only add, that in all such ridiculous and unnecessary Ceremonies, modern *Rome* imitates the Fashions of ancient *Rome*, as this Author has told us already : But he falsely alledges, that there is a considerable Difference between the Oblations of

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the ancient Pagans, and those of the modern Roman Catholicks, because the Pagans had no Knowledge of the mystical Significations of those Offerings, and consequently cou'd give no Reason why they sacrific'd a Pigeon to *Venus*, a Dragon and an Owl to *Minerva*, the Peacock to the Goddess *Juno*, the Eagle to *Jupiter*, the Cock to *Aesculapius* and to *Phæbus*, the Ass to *Bacchus*, &c. But this is most false: For the mystical Authors of the Pagans give much better Reasons for their Oblations, than all that *Durandus*, *Innocent*, *Biel*, and *Bellarmino*, have dream'd of their Tapers, Turtles, Wax-Wicks, gilt and silver'd-over Baskets; for *Euthymius*, *Zigabenus*, *Hesychius*, and *Varro*, tell us, That an Owl which is always solitary, was offer'd to the Goddess of Wisdom, to let us understand that wise Men speak little, and avoid all evil and debauch'd Company and Conversation, that they may thereby restrain the Impetuosity of all evil Affections, and have the more Time to make a strict and diligent Enquiry, what Good it is they ought to embrace, and what Evil is to be shun'd and avoided. That a Cock, which is the Symbol of Diligence, was offer'd to the God *Aesculapius*, who was a very learned Man, to signify that Learning was only to be obtain'd by Study and Diligence; and that if we intend to be famous, as *Aesculapius* was, we must imitate the Cock in his early Rising. That a Peacock, which is the finest of Volatils, was offer'd to the Goddess *Juno*, to let us know, that even the wisest of Women are sometimes gain'd
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by great Presents. Now if the impartial Reader do but compare those mystical Significations of the Pagan Worship, with the trifling Reasons produc'd by the Papists, for their Oblations of Sparrows, Baskets, &c. I am sure he will allow that the former, viz. the Worship of the Pagans is more mystical and moral; and will look upon the Popish Ceremonies (of which hitherto I have given some little Account) with due Abhorrence and Detestation, and easily perceive that the Ceremonies used by the *Romish* Church in the Canonization of Saints, may be reckon'd among the chief Abominations wherewith Popery hath defiled and almost abolish'd Christianity.



Bulla



*Bulla Clementis Undecimi contra im-
pugnantes suam Electionem.*

*Clemens Episcopus, servus servorum
Dei. Ad perpetuam rei Memoriam.*

IN Eminentia Ecclesiæ militantis se-
de, meritis licet imparibus consti-
tuti, sedulo meditamus ut quæ ad
valorem nostræ Electionis facta
sunt firmiter ac perpetuo observen-
tur, quapropter omnem facultatem, de illa,
(quæ divinitus ordinata est) loquendi, scri-
bendi, aut dubitandi, quibuscumque interdi-
cimus, qui secus fecerint, ipsos omnibus dig-
nitatibus, gradibus, honoribus, beneficiis, ac
officiis perpetuo privamus, ac etiam in habi-
les ad quæcumque decernimus, vinculo quo-
que anathematis eo ipso innodamus, a quo
nullus Romano pontifice inferior, valeat ipsos
etiam in mortis articulo constitutos liberare,
cæterum ut jam commoti hac de re, inter Car-
dinales Tumultus ac contracta odia facilius
comprimi possint, dilecto filio nostro, Anto-
nio, Cardinali Ottobonio nuncupato, sacræ
urbis Cancellario per apostolica scripta manda-
mus, ut quæ, ipse, ad perpetuam nostræ piazze
Electioonis memoriam conservandam, facto
opus sint, & quæ pro nostra stabili, Tranquil-
litate

litate atque honore, optima judicaverit ocyus exequatur, faciatque quidquid decreverit, inviolate ab omnibus observari, & Contradictores cujuscumque sint Dignitatis, aut gradus per censuras ac pñas prædictas, cæteraque juris & facti, nec non sacræ Inquisitionis remedia opportuna, omni appellatione posthabita, compescendo, invocato etiam, si opus fuerit ad hoc Brachii secularis Auxilio: Non obstantibus quod forsitan aliquibus, presertim Cardinalibus, ab apostolica sede sit indultum, quod interdici, suspendi vel excommunicari non possunt, per litteras Apostolicas non facientes plenam ac expressam ac de verbo ad verbum, de indulto hujusmodi mentionem & quibuslibet aliis privilegiis, exemptioni Indulgentiis, & litteris apostolicis specialibus, vel generalibus, quorumcumque tenorum existant, per quæ præsentibus non expressa, vel totaliter non inserta, effectus præsentium impeditri valeat quomodolibet vel differri; & de quibus eorumque totis tenoribus de verbo ad verbum habenda sit in nostris litteris mentio specialis.

Nulli ergo omnino hominum liceat hanc paginam, nostræ damnationis, circumscriptionis, abolitionis, interdicti decreti & mandati, privationis & innodationis infringere, vel ei ausu damnabili ac temerario contraire, si quis autem hoc attentare præsumperit indignationem Omnipotentis Dei, & beatorum Petri ac Pauli Apostolorum ejus, se noverit incursum: Datum Romæ apud sanctum Petrum Anno Pontificatus nostri primo.

*Bulla contra Pontificum Romanorum
nepotes, Innocentii duodecimi.*

Innocentius Episcopus servus servorum Dei, universis Christi fidelibus salutem & apostolicam benedictionem, ad sacrum Beati Petri sedem, & universalis Ecclesiae Regimen inscrutabili divinae Providentiae dispositione, nullis nostris suffragantibus meritis erecti, nihil nobis antiquius ex maneris nostri debito esse duximus, quam ut sanctae fidei nostrae, ac sacrorum dogmatum integritati, tradita nobis a Deo potestate, opportune consuleremus. Ac licet ea quæ fuerint abunde apostolicis constitutionibus definita, novæ decisionis sive declarationis accessione nequaquam indigeant, quæ inquam fuerint de non ditandis nepotibus constituta satis hac de re superque Omnibus probis sint: Cum autem nonnulli Iniquitatis filii, illa in dubium revocare, vel subdolis Interpretationibus, labefactare non verentur, ne morbus ille latius divagetur, promptum apostolicæ Auctoritatis remedium censuimus non esse differendum.

Quapropter sequentes propositiones, ad hanc materiam, (de ditandis nepotibus pontificum,) spectantes damnamus.

1. Potest pontifex licite dare nepotibus, bona quæ a sacris canonibus jubentur distribui inter pauperes, quia etiamsi pontificum nepotes ut plurimum pauperes absolute non sint, tamen jure merito tales dici possunt respectu regum & Imperatorum.

2. Canones primitivæ Ecclesiæ hac de re editæ non obligant presentes pontifices, quia ad honorem sanctæ sedis imprimis spectat, ut pontificum nepotes non sint inferiores Regibus in Apparatu ac Comitantium Caterva.

3. Potest pontifex cum se ipso dispensare circa observationem talium Canonum; licet ante Electionem promisisset etiam cum jureamento se non usurum tali facultate nimirum dispensandi cum seipso, quia vocare Deum in testem Mendacii non est magna irreverentia, cum licitum sit tali de Causa jurare sine animo jurandi.

4. Causa justa utendi his dispensationibus, est quoties id necessarium aut utile est ad salutem Corporis, stirpis dignitatem atque honorem ampliandum, & ad res familiares in immensum augendas, ita ut talis Dispensatio ipsimet Pontifici (cui revera omnia licent) videatur tunc expediens ac studiosa.

5. Potest Pontifex absque ullâ imperfectiōnis umbra, ex bonis Ecclesiæ, principatus nepotibus suis comparare, & qui contrarium assertunt, non bene sentiunt de fide, uti decrevit Alexander Papa Sextus.

Quibus mature pensatis, damnamus, inquam, prædictas propositiones, & unamquamquæ ipsarum, ut minimum, tanquam scandalosas, & piarum aurium offensivas ita ut quicunque illas, aut conjunctim aut divisim docuerit, defendere, ediderit aut de eis etiam disputative publice aut privatim tractaverit, nisi forsitan impugnando, ipso facto incidat in Excommunicationem, a qua non possit (preterquam in Articulo mortis) a quolibet quacumque in Ecclesiæ dignitate fulgente, absolvī: Insuper direkte,

&c

& in virtute sanctæ obedientiæ, & sub intermissione divini judicij, prohibemus omnibus Christi fidelibus cujuscumque Conditionis, dignitatis, ac status, etiam speciali, & specialissima nota dignis, ne prædictas propositiones, aut aliquam ipsarum ad proxim deducant; quovis quæsto colore; & hisce nostris Decretis, potestatem auferimus, Romanis pontificibus pro tempore existentibus, hæc decreta explicandi; vel cum illis in eujustibet favorem dispensandi.

Bulla Innocentii duodecimi contra Molinos, ac Molinistas.

SANTISSIMUS Dominus noster Innocentius Papa duodecimus, oviū sibi a Deo creditarum saluti sedulo incumbens, & salubre opus in segregando noxiis doctrinarum pascuis ab innoxiis, a prædecessoribus nostris, semper cum fructu renovatum, persequi volens, plurimas propositiones, ex libris, thesibus, aut scriptis, Michaelis Molinos excerptas, partim ab Innocentio undecimo damnatas, partim noviter adinventas, Theologorum plurium Examini, & deinde Eminentissimis, ac Reverendissimis dominis Cardinalibus contra hæreticam pravitatem generalibus Inquisitoribus subjicit, quibus propositionibus, sedulo, & accurate saepius discussis, eorum item eminentissimorum Cardinalium, theologorum votis per sanctitatem suam auditis, idem sanctissimus Dominus noster, re postea mature considerata, statuit ac decrevit pro nunc prædictas propositiones,

positiones, & unamquamque ipsarum sicut
jacent, ut minimum tamquam scandalosas, &
in praxi perniciosas esse damnandas & pro-
hibendas sicuti eas damnat ac prohibet, vir-
tute praesentium.

*Bulla Innocentii decimi contra Errores
Cornelii Jansenii Ippensis Episcopi.*

AD perpetuam rei memoriam. Pro Pastoralis Officii divina gratia nobis injuncta cura,
quam gerimus, predicti Cornelii Jansenii Ippensis Episcopi errorum virus pestiferum ul-
terius tolerare, seu dissimulare sine Christianae Religionis Nota, atque orthodxa fidei injuria
nullo modo possumus, aliquos autem ejusdem
Errores praesentibus duximus inferendos, quo-
rum tenor sequitur, &c. est talis.

1. Aliqua Dei Praecepta hominibus justis
volentibus, & conantibus, secundum praesen-
tes quas habent vires, sunt impossibilia, de-
est quoque illas gratia qua possibilia fiant.

2. Interiori gratiae in statu Naturae lapsae
nunquam resistitur, quia nullum adjutorium
gratiae, cuius usus ita ponitur in arbitrio vo-
luntatis creatae, ut illo utatur, vel non uta-
tur, ut illud amplectatur, aut deserat, aut illi
consentiat, aut non consentiat si voluerit, ad
medicinale adjutorium Christi ullo modo per-
tinere potest.

3. Ad merendum, & demerendum in statu
Naturae lapsae, non requiritur in homine li-
bertas a necessitate, sed sufficit libertas a co-
actione, nihil enim aliud libero qua tali gene-
raliter

fåliter repugnat, quam necessitatis illius prementis, cogentisque violentia.

4. Semipelagiani admittebant prævenientis gratiæ interioris necessitatem, ad singulos actus, etiam ad initium Fidei, & in hoc erant Hæretici quod vellent eam gratiam talem esse, cui posset humana voluntas resistere, vel obtemperare; magna sane audacia est post condemnatos jam a tot Sæculis Massilienses, affrere, quod quia in statu Innocentiæ sufficiebat homini ad salutem, gratia quâ poterat perseverare si vellet, etiam nunc sufficere.

5. Semipelagianum est dicere Christum pro omnibus omnino hominibus mortuum esse, aut sanguinem fudisse. Quæ Sententia cum ex divi Augustini Doctrina conspicua, certaque sit, nullo modo Principiis ejus consuetaneum est, ut Christus Dominus vel pro Infidelium in infidelitate morientium, vel pro non perseverantium justorum æternâ salute mortuum esse, sanguinem fudisse, semetipsum in Redemptionem dedisse, patrem denique orasse sentiantur.

Qui quidem Errores respective, quam sint pestiferi, quam perniciosi, quam scandalosi, quam piarum & simplicium mentium seductivi, quam denique sint contra omnem Charitatem, ac sacræ Romanæ Ecclesiæ, matris omnium fidelium, ac Magistræ fidei, Reverentiam, atque nervum Ecclesiasticæ Disciplinæ, obedientiam scilicet, quæ fons est & origo omnium Virtutum sine qua quam facile unusquisque infidelis esse convincitur, nemo sanæ mentis ignorat, nos igitur in præmissis, utpote gravissimis, propensius (ut decet) procedere, nec non hujusmodi pesti, morboque canceroso, ne in a-

gro dominico tamquam vermis nociva, ulterius serpat, viam præcludere cupientes habita super prædictis erroribus, & eorum singulis diligenti scrutinatione, discussione, ac districto examine, maturaque deliberatione, omnibusque rite pensatis ac sæpius ventilatis, cum venerabilibus fratribus nostris Sanctæ Romanae Ecclesiæ Cardinalibus, ac regularium ordinum Prioribus, seu Ministris generalibus, pluribusque aliis Sacrae Theologiæ, nec non utriusque juris Professoribus, sive Magistris, & quidem peritissimis, reperimus eosdem Errores, Articulos non esse Catholicos, nec tanquam tales esse dogmatizandos, sed contra Ecclesiæ Catholicæ Doctrinam, sive Traditionem, atque contra divinarum Scripturarum ab ea receptam interpretationem, cuius auctoritati ita acquiescendum censuit Augustinus ; ut dixerit se Evangelio non fuisse crediturum, nisi Ecclesiæ Catholicæ intervenisset auctoritas ; nam ex eisdem Erroribus palam sequitur, eandem Ecclesiam, (quæ contrarium semper docuit, ac docet) quæ Spiritu Sancto regitur, errare & semper errasse ; quod est utique contra illud, quod Christus Discipulis suis in Ascensione sua (ut in Sancto Matthæi Evangelio legitur) promisit dicens *Ego vobisum sum, usque ad Consummationem Sæculi*, nec non contra Sanctorum Patrum Determinationes, conciliorum quoque & Summorum Pontificum expressas definitiones, seu Canones, quibus non obtinperasse, omnium Hæresium, & Schismatum teste Cypriano fomes & Causa semper fuit : De eorum itaque venerabilium fratrum nostrorum consilio, & assensu, ac omnium & singulorum Prædictorum, matura deliberatione prædicta

dicta Authoritate, omnipotentis Dei, & beatorum Apostolorum Petri, & Pauli, & nostra, præfatos omnes, & singulos Articulos, seu Errores, tamquam (ut premittitur) respective Hæreticos, aut scandalosos, aut falsos, aut piarum aurium Offensivos, vel simplicium mentium seductivos, & virtuti Catholicae fidei obviantes, damnamus, reprobamus, atque omnino rejicimus, ac pro damnatis, reprobatis, & rejectis, ab omnibus utriusque sexus Christi fidelibus, haberi debere, harum serie decernimus ac declaramus. Inhibentes in virtute sanctæ obedientiæ, ac sub pœna majoris Excommunicationis latæ sententiaæ, nec non quo ad Ecclesiasticas & regulares Personas, Episcopatum omnium, etiam Patriarchalium, Metropolitanarum, & aliorum Cathedralium Ecclesiarum, Monasteriorum, quoque & prioratum, etiam conventionalium, & quarumcumque dignitatum, aut beneficiorum Ecclesiasticorum sæcularium aut quorumvis ordinum regularium Privationis, & Inabilitatis ad illa, & alia in posterum obtainenda; quo vero ad Conventus, Capitula, seu domos, aut pia loca sæcularium, vel regularium etiam Mendicantium, nec non universitatis etiam studiorum generalium quorumcumque Privilegiorum indultorum, a sede Apostolica, vel ejus Legatis, aut alias quomodolibet habitorum, vel obtentorum, cujuscumque tenoris existant, necnon nominis & potestatis, studium generale tenendi, legendi, ac interpretandi quasvis Scientias ac Facultates, & inhabilitatis ad illa, & alia, in posterum obtainenda; prædicationis quoque Officii ac Ammissionis Studii generalis, & omnium Privilegiorum ejusdem; quo vero

Z 2 ad

ad sacerdtales ejusdem Excommunicationis, nec non amissionis cujuscumque Emphyteufis, quorumcumque feudorum, tam a Romana Ecclesia, quam alias quomodolibet obtentorum, ac etiam inhabilitatis ad illa, & alia in posterum obtinenda: nec non quoad omnes, superius nominatos, inhibitionis Ecclesiasticae Sepulturæ, inhabilitatis ad omnes & singulos actus legitimos, infamiae ac dissipationis, & Criminis læsa Majestatis, & Hæreticorum, & fautorum eorundem, in jure expressis poenit, eo ipso & absque ulteriore declaratione, per omnes & singulos supradictos, si (quod absit) contrafecerint incurriendis, a quibus vigore cujuscumque Facultatis, aut Clavicularum etiam confessionalium, a quibusvis Personis, sub quibusvis verborum formis contentarum, nisi a Romano Pontifice, vel alio, ab eo in specie, ad id, Facultatem habente, absolvi nequeant. Omnibus & singulis utriusque sexus, Christi fidelibus, tam Laicis, quam Clericis, sacerdtaibus & quorumvis ordinum regularibus, & aliis quibuscumque Personis, cujuscumque Status, Gradus, vel Conditionis existant, & quacumque Ecclesiastica vel mundana præfulgeant Dignitate, etiam Sanctæ Romanæ Ecclesiæ Cardinalibus, Patriarchis, Primitibus, Archiepiscopis, Episcopis, Patriarchalium Metropolitanarum & aliarum Cathedralium, Collegatarum, ac inferiorum Ecclesiarum Prælatis, Clericis, aliisque personis Ecclesiasticis, sacerdtaibus, & quorumvis Ordinum, etiam Mendicantium Regularibus, Abbatibus, Prioribus, vel Ministris generalibus, vel particularibus Fratribus, seu Religiosis exemptis, seu non exemptis, Studiorum quoque Universitatibus
Sæcula

Sæcularibus, & quorumvis ordinum etiam Mendicantium regularibus, nec non Regibus, Imperatori, Electoribus, Principibus, Ducibus, Marchionibus, Comitibus, Baronibus, Capitanis, conductoribus, omnibusque Officialibus, Judicibus, Notariis Ecclesiasticis & Sæcularibus, Communitatibus, Universitatibus Potentatibus, Civitatibus, Castris, Terris, & Locis, seu eorum, vel earum civibus, habitatoribus & incolis, ac quibusvis aliis Personis Ecclesiasticis, vel regularibus, ut (præfertur) per universum Orbem ubicumque, presertim in Galliis, & Belgio, pro tempore existentibus, vel in tempore extituris ; ne præfatos Jansenii Errores aut eorum aliquos perversamque Doctrinam hujusmodi asserere, affirmare, defendere, prædicare, aut illi quomodolibet, publice, vel occulte, quovis quæsito prætextu, vel colore, tacite vel expresse favere præsumant : insuper Præfatos Errores in quocumque idiomate existant, similiter damnamus, reprobamus, atque omnino rejicimus, & pro omnino damnatis, reprobatis, ac rejectis, ut præfertur, haberi volumus, mandantes in virtute Sanctæ Obedientiæ, & sub pænis prædictis, eo ipso incurrendis omnibus & singulis utriusque sexus Christi fidelibus, superius nominatis, ne scripta, Libellos, prædicationes, seu Schedulas, Errores, aut Articulos supradictos continentes, legere, asserere, prædicare, laudare, imprimere, publicare, sive defendere per se, vel per alium, seu alios directe, vel indirecte, tacite, vel expresse, publice vel occulte, aut in domibus suis, sive aliis publicis vel privatis locis, tenere quoquomodo præsumant. Quinimo illa statim, post harum Publicatio-

nem, ubicumque fuerint, per ordinarios, & alios supradictos diligenter Quæsita, publice & solemniter in præsentia Cleri & Populi, sub omnibus, & singulis, supradictis pœnis comburant. Aliæ Clausulæ fusius sequuntur.

*Decretum Alexandri Septimi confirmans
ritus Sinenses.*

Sanctissimus Dominus noster Alexander Papa Septimus, cum acceperit non sine gravi animi sui Mærore Missionarios quosdam, apud Sinas, acrius, nec absque fidelium scandalo inter se contendere, de valido ac licito usu Liturgiæ confectæ, ab admodum Reverendo Patre *Mathæo Ricci*, e Societate Jesu, afferentibus quibusdam, negantibus aliis, & invicem adversam sententiam censurantibus: Sanctitas sua enixe cupiens pacis vinculum inter prædictos Missionarios servari, fidem latius propagari, omnemque scissuræ somitem extinguere; auditis votis Eminentissimorum, ac Reverendissimorum, Dominorum Cardinallium, adversus Hæreticam pravitatem generalium Inquisitorum, nec non dominorum Consultorum, & qualificatorum Sacræ Congregationis ejusdem generalis Inquisitionis, hoc præsenti Decreto, in virtute Sanctæ Obedientiæ & sub pœna Excommunicationis latæ Sententiæ huic Sanctæ sedi reservatae, aliisque pœnis ejusdem Sanctæ sedis arbitrio taxandis, præcipit cunctis & singulis fidelibus, quocumque gradu, ac Dignitate, etiam Episcopali, & majori etiam & Cardinalitia fulgentibus,

ut

ut si deinceps de ritibus Sipensibus scribent,
docebunt vel prædicabunt, vel alio quovis
modo populum erudiant, non audeant ali-
cujus Theologicæ Censuræ, alteriusve injuriæ,
ac Contumelizæ, notâ taxare prædictam admo-
dum Reverendi Patris Ricci, e Societate Jesu,
Liturgiam; statuitque præterea idem Sanctissimus
Dominus noster hoc Decretum, seu illius
exemplum ad valvas Basilicæ principis
Apostolorum de urbe & in acie Campi Floræ
affixum, omnes ubique existentes arctare &
afficere ut si unicuique personaliter suisset in-
timatum.

* Loco Sigilli.

Decretum Eminentissimi ac Reverendissimi Cardinalis de Tournon, publicatum in Regione Sinensi contra Jesuitas.
Ad perpetuam rei Memoriam.

Sanctissimus Dominus noster Clemens un-
decimus videns non sine gravi animi
sui dolore, Christianam religionem tantis
jampridem turbinibus agitatam, novis
quotidie propositis Opinionibus conflicta-
ri, Christique populum antiqui Hostis sug-
gestione dissectum, in alias, atque alias Er-
rores passim & promiscue deferri; illud ve-
ro ex omnibus Afflictionibus quas tam lu-
tuoso tempore sustinemus nos magis excru-
ciat, quod plerique Spectatæ alioqui pro-
bitatis, & Doctrinæ, in varias sententias Ido-
lolatriæ, offensionis, ac periculi plenas, tum
verbo tum scriptis, abeant deque eis etiam
in Scholis, ac pergamis loquantur non sine

magnō Religionis Detrimento; cuiusmodi sunt sequentes.

1. Licitum est Cœlum, quod apud Sinas ex-primitur, *Tenkien*, adorare.

2. Licitum est *Confutium* adorare.

3. Licitum est *Incensum* Manibus offerre, plu-resque alias ejusdem farinæ Propositiones docere, ac ab Idololatria excusare.

Quas quidem sententias stricto coram nobis examine ponderatas in rigore & proprio verborum sensu, ab assertoribus intento, Hæreticas, Idololatriæ plenas, erroneas, temerarias, scandalosas, & in pias aures offensionem immittentes, respective, & quæcumque super eis verbo Scriptoque emissa præsentium Autoritate damnamus, circumscribimus & abolemus; deque iisdem, ac similibus posthac quoquo pacto loquendi, scribendi, & disputandi facultatem quibuscumque interdicimus, qui secus fecerint ipsos omnibus dignitatibus, gradibus, honoribus, beneficiis & officiis perpetuo privamus, ac etiam inhabiles ad quæcumque decernimus vinculo quoque Anathematis eo ipso innodamus, a quo nullus Romano Pontifice inferior valeat ipsos liberare; cæterum ut jam commoti his de rebus Tumultus, & contracta odia facilius comprimi possint, simulque animarum saluti pleniū consulatur, præcipimus ordinamus atque Statuimus, ne Sermones, amplius hisce de rebus habeantur, si quis autem contrarium attentare præsumperit, indignationem Omnipotentis Dei & Beatorum Petri, ac Pauli, Apostolorum ejus se noverit incursum.

Postea inseritur decretum Alexandri Septimi, & declaratur nullius esse roboris.

Decre-

*Decretum Clementis Undecimi de rebus
Sinicis, datum Romæ, Die 25 Sep-
tembris, 1710.*

Ad perpetuam rei Memoriā.

IN Congregatione generalis Sanctissimæ Ro-
manæ & universalis Inquisitionis, habita
in Palatio Apostolico quirinali coram Sanctis-
simō Domino nostro Clemente, divina Provi-
dentia Papa Undecimo, ac Eminentissimis &
Reverendissimis Dominis Sanctæ Ecclesie Ro-
manæ Cardinalibus in universa Republica
Christianæ, contra Hæreticam pravitatem ge-
neralibus Inquisitoribus a Sancta sede Aposto-
lica specialiter deputatis.

Idem sanctissimus Dominus noster in Causa
Rituum, seu Ceremoniarum Sinensium, auditis
tam in Congregationibus, Annis præteritis non
semel, quam in aliis, mense & Anno præsen-
tibus, pluries coram sanctitate sua habitis,
præfatorum Eminentissimorum & Reverendis-
simorum Dominorum Cardinalium, qui rem
mature ac diligentissime discusserunt, Senten-
tias decrevit ac declaravit, Responsa alias in
Causa hujusmodi ab eadem Congregatione
data, & a Sanctitate sua Die Vigesimo No-
vembri, Anno 1704. confirmata & approba-
ta, nec non Mandatum, seu Decretum ab
Eminentissimo, ac Reverendissimo Domino
Cardinali de Tournon, tunc Patriarcha Antiocheno
Commissario ac Visitatore generali
Apostolico in Imperio Sinarum, Die 25 Ja-
nuarii,

nuarii, 1704. hac de re editum ab omnibus,
 & singulis ad quos spectat, inconcusse & in-
 violabiliter; sub Censuris & Pœnis in Man-
 dato seu Decreto hujusmodi expressis, obser-
 vanda esse; quovis contrafaciendi quæsito
 Colore, seu prætextu penitus sublatu, ac po-
 tissimum non obstante quacumque Appella-
 tione, a quibusdam Personis, sive regularibus,
 etiam specifica & individua Mentione, dignis,
 ac quavis Ecclesiastica dignitate fulgentibus,
 ad futurum Concilium interposita, quam prop-
 terea Sanctitas sua rejiciendam esse decrevit,
 ac te ipsa rejecit. Porro cum idem Dominus
 Cardinalis de Tournon in suo Mandato, seu
 Decreto supradicto Apostolice decisioni latæ
 Die Vigesimo Novembris, 1704. Se expresse
 inhaerere professus fuerit, sanctitas sua ulterius
 declarat ipsum Mandatum, seu Decretum una
 cum omnibus & singulis Censuris in eo Con-
 tentis, ad normam eorundem Responsorum
 accipiendum esse, ita ut nihil per illud Respon-
 sis præfatis additum seu detractum fuisse cen-
 sendum sit, ac omnia similiter quæ in eis in-
 sunt etiam in Mandato, seu Decreto eminen-
 tissimi Cardinalis de Tournon inesse intelli-
 gantur.

Cæterum sanctitas sua tametsi non sine in-
 genti animi sui Mærore acceperit, quod hu-
 mani generis hostis multiplicita Indies Ziza-
 niaæ semina in latissimis illis Regionibus su-
 perfeminare non cessat, non tamen propterea
 in eis Catholicæ Religionis propagandæ sa-
 luberrimum, ac sanctissimum opus deserere vo-
 lens, sed illud majori, quam potest, animi
 Contentione, ac studio, iisque potissimum
 Dissidiis, quibus Christianæ Fidei seges velu-
 ti

ti spinis, suffocatur, prorsus submotis, ardentius semper, & enixius promovere cupiens, congruam super præmissis, aliisque ad ea pertinenteribus, InSTRUCTIONEM confici, illamque Domino Cardinali de Tournon, quatenus adhuc in illis Partibus commoretur, seu minus illi, qui ejus loco deputatus fuerit, nec non Episcopis, & Vicariis Apostolicis etiundem partium transmitti mandabit, in qua sequentes Propositiones, ut Erroneæ, scandalosæ, piaram aurium offendiva, codecum Hæresi proximas damnantur,

1. Pontifex Romanus in damnandis Ritus Sinensibus non loquuntur est ut caput totius Ecclesiæ Catholicæ, si caput Ecclesiæ sumatur in sensu, a patribus, ac Ecclesiæ Doctoribus intento.

2. Decretum editum a Cardinali de Tournon in Imperio Sinarum, non fuit Decretum Pontificis Romani loquentis ex Cathedra aut infallibiliter decernentis, aut saltem non fuit editum pro universa Ecclesia & consequenter nullatenus obligat Missionarios Sinenses.

3. Quando Pontifex aliquid obiter decernit, aut per sacram Congregationem Cardinalium, non loquitur ex Cathedra.

4. Illa opinio quæ asserit quod Pontifex errare potest si decernat aliquid sine matura deliberatione, nimirum valido Fundamento, atque est magnopere probabilis.

5. Hoc Decretum quo scilicet Ritus Sinenses damnantur non processit ex matura Deliberatione, & consequenter non obstringit conscientiam sub culpa gravi, cum sit tantum decretum declaratorium, ac non contineat Definitionem Articuli Fidei.

6. Non

6. Non est de fide, non posse errare Pontificem in Definitione Articuli fidei, extra Concilium generale.

7. In iis quæ docet extra definitionem articuli fidei potest docere hæresim, atque Errores in fide, & luce clarius est meridiana sapissime Romanos Pontifices errasse in hujuscemodi definitionibus, & in Censuris quas attribuerunt propositionibus.

8. Propositiones damnatae a Cardinali de Tournon sunt conformes praxi Ecclesiae Romanae, ac non possunt ullatenus Censuris notari absque irreparabili totius Ecclesiae detrimento, cum sint æque verae ac sacratissimum individuæ Trinitatis Mysterium.

9. Propositiones veræ aliquando possunt esse, aut apparere scandalosæ ob Ignorantiam hominum, sed cum hoc sit scandalum tantummodo passivum, de eo nullatenus solliciti esse debemus.

10. Etiam Pontifex Romanus ex Ignorantia potest affirmare propositionem esse Erroneam aut scandalosam, quæ tamen in se est certa ac probabilis.

11. Judicium Pontificis non semper habet Certitudinem, prout ea opponitur Errori in materia morum, aut saltem non habet perpetuitatem in obligando, cum sint tot Pontificum Decreta sibi invicem contradictoria, ut patet cuivis Bullarium Romanum evolventi, & valde difficile est in hoc, Discremen inter Pontifices, ac reliquos Doctores invenire.

12. Opinio vera damnata a Pontifice non evadit falsa, scandalosa aut Hæresi proxima, nisi Ratio movens proveniat ex Scriptura, aut aliquo principio certo & irrefragabili.

13. Ubi habemus Certitudinem de Doctrina
morum tenemur eam sequi in praxi etiam con-
tra Pontificem.
14. Omne Decretum præceptivum, quatenus
præceptivum est, ut obliget, indiget promul-
gatione in Omnibus Provinciis.
15. Hoc Decretum ex multis rationibus nul-
latenus obligat, ac præcipue quia incompossi-
bile est cum Decreto *Alexandri septimi*, quod
nivebatur fundamento certo.
16. Hoc Decretum damnat quamplurima
quæ sunt juris naturalis aut Divini.
17. Decretum Pontificis non est indepen-
dens, qua declaratorium, aut præceptivum
est, ab acceptatione populi.
18. Hoc Decretum qua pænale potest po-
pulus Sinensis non acceptare.
19. Multa scandala ubique exorta sunt ex
hoc Decreto qua prohibitivo Rituum ac Cere-
moniarum Sinensium, cum sit maxima analogia,
aut potius indentitas inter Liturgiam Con-
futii, & Rituale Romanum.
20. Multum detrahitur hoc Decreto Autho-
ritati Pontificis Romani, quia cuilibet etiam
cæco facile appareat Decreta Pontificum ejus-
dem surfuris esse ac reliquæ opiniones specula-
tive tantum probabiles.
21. Ex Decreto *Alexandri septimi* manife-
ste constat, esse licitum sequi opiniones ab eo
confirmatas ut probabiles, relictæ tutiore, nisi
id veteri Lex, conventio, aut periculum gravis
damni incurriendi, hinc ab Idololatria ex-
cusabitur, Mandarinas Sinensis, et si Christia-
nus, si dum offert Incensum Confutio, Cultum
dirigat intentionaliter & primario Deo:

22. Tam olarum videtur cultum quem Sinen-
ses exhibent Manibus, aut animabus defunctis,
secundum se nullam involvere malitiam, ut
contrarium omnino praxi Ecclesiae Romanae
disonum videatur.

23. Christianus, non Mandarinus, in Re-
gione Sinarum potest interesse solemnibus Con-
futii sacrificiis, & se in Omnibus cum In-
fidelibus conformare, si habeat in pectore
Christi Crucifixi Imaginem, cui Omnem
Cultum sacrificii exhibeat.

24. Si cum debita Moderatione faciam, pos-
sum absque ullius peccati umbrâ altaria ædi-
ficare animabus parentum meorum defunctis,
& in iis Imagines eorundem habere.

25. Certum est Doctrinam Contentam in
Liturgia Sinensi edita a Reverendo patre Ma-
thaeo Ricci, e societate Jesu, non adversari
Communi praxi Ecclesiae Romanae, prout ea
colligitur ex Authoribus Clasicis ac maxime
probatis.

Mandamus igitur Omnibus Christi fidelibus
utrinque Sexus, ne de prædictis viginti quin-
que propositionibus, sentire, docere, prædi-
care, aliter præsumant quam in hac præsenti
nostra Declaratione ac Cardinalis Tournon
Mandato seu Decreto continetur sub Censuris,
& penis contra Hæreticos & eorum fautores
in jure expressis.

Præcipimus pariter Omnibus Patriarchis,
Archiepiscopis, Episcopis, aliisque locorum
Ordinatione nec non Hæreticæ pravitatis Inqui-
sitoribus, ut contradictores, & rebelles quo-
cumque per censuras, & penas prædictas, cæ-
teraque juris, & facti remedias opportuna,
invocato etiam ad hoc (si opus fuerit) Auxi-
lio

lio Brachii secularis, omnino coercant, & compescant. Non intendens tamen per hanc Declarationem & Definitionem super predictis viginti quinque propositionibus factam approbare ullatenus alias Opiniones quæ in predicta Liturgia *Mabei Ricci*, aut in aliis Jesuicarum libris continentur.

Mandamus præterea ut ab injuriosis contentionebus Doctores seu scholastici, aut alii quicumque in posterum se abstineant, & caritati, & charitati maiorem in modum consumulatur, idem Sanctissimus præcipit eis in virtute sanctæ Obedientie, ut tam in libris imprimendis, ac Manuscriptis, quam in Thesibus, disputationibus, ac prædicationibus caveant ab omni Censura, & Nota, nec non a quibuscumque conviciis contra eas propositiones, quæ in hac materia adhuc inter Doctores Orthodoxos hinc inde controvertuntur, donec a sancta fede recognitæ super iisdem propositionibus infallibile Judicium proferatur.

Demum, ut nimis illi de hisce rebus scribendi Licentia, quæ non sine magno fidelium scandalo, inter partes diuturna Contentione exasperatas invaluit, modus imponatur, Sanctitas sua districte præcipit Omnibus & singulis cuiusvis Ordinis, Congregationis, Instituti, & Societatis, etiam de necessitate exprimende, regulis aliisque quibuscumque secularibus personis tam Ecclesiasticis, quam Laicis, quibuscumque tandem status, Gradus, Conditionis & Dignitatis existant, ut in posterum non audeant sub quovis quæsito Colore, vel prætextu imprimere, vel quoquomodo in lucem edere Libros, Libellos, Relationes, Theses, folia seu scripta quæcumque, in quibus ex professo

fesso, vel incidenter de nostris Decretis, de Ritibus Sinensibus hujusmodi vel de Controversiis desuper, seu illorum occasione exortis quomodolibet tractetur, sine expressa & speciali Licentia, a Sanctitate sua, seu pro tempore existente Romano Pontifice in Congregatione supradictæ sanctæ & universalis Inquisitonis obtainenda.

Ut autem ejusmodi propositum inviolabiliter observetur, eadem sanctitas sua voluit, & declaravit contravenientes quoquamque Excommunicationis *late Sententia*, regulares vero etiam privationis vocis activæ, & passivæ pœnas ipso facto absque alia Declaratione incurtere, & nihilominus aliis etiam pœnis *sancitatis sua*, & successorum suorum Romanorum Pontificum arbitrio infligendis subjacere.

Libros porro, Libellos, Relationes, Theses, folia, ac scripta quæcunque, quæ in futurum contra præsentis prohibitionis Tenorem editi contigerit (ultra ullam aliorum hactenus editorum Approbationem, super quibus opportune providebitur) pro expresse prohibitis haberi voluit, absque ulla alia Declaratione sub Pœnis & Censuris in Regulis Indicis librorum prohibitorum contentis.

Impressores vero præter scriptorum sic Impressorum Amisionem pecuniariis, aliisque corporalibus pœnis, juxta Criminis Gravitatem teneri mandavit; in contrarium facientibus non obstantibus quibuscumque Loco * Sigilli

Josephus, Bartolus, sanctæ Romanæ & universalis Inquisitionis Notarius.

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A



A List of the Books made use of by the
Author of this Treatise.

ALL the Lives of St. Ignatius, publish'd
by Ribadineira, Horlandini, Sacching,
Nolanci, Bartoli, &c.

Bartoli's Life of Cardinal Bellarmine.

His Life of St. Francis of Borgia.

His Ingilterra, Asia, and America.

The Book call'd *Privilegia Societatis Jesu*.

The Book call'd *Instructiones, ad Provinciales, & Superiores Societatis*.

Claudius Aquaviva's Book call'd, *Industriae pro Superioribus Societatis*.

Polvancus's Memoirs of Ignatius.

Lainez's Memoirs of Ignatius.

Cardinal Bellarmine's Instructions to the
Jesuits of Naples.

His Letters to Father Realini.

His Observations on the Province of Naples.

Giovenci's History of Jesuits.

The Lives of Parson and Campion.

The Jesuits Proceedings over all the World,
which are contain'd in a Book call'd *Epiſtolæ Provinciales*. N. B: Every Province is oblig'd
to send Yearly an Account of their Proceed-
ings to the General.

The Book call'd, *Epiſtolæ Generales*.

Claudius Aquaviva's Instructions to Mis-
sionaries and Confessors.

Father Varo's Account of the Jesuits Pro-
ceedings in China.

All Fra Serry's Books, concerning the Af-
fairs of China.

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- A Book call'd the *Disinganno*.
Eleuterius.
Le Blanc's History.
*Leonissa's Letters to the holy Congregation
of Propaganda*.
All the Lives of St. Catharine, St. Pius, St.
Andrew and St. *Felix*.
Roccaberti's Bibliotheca Maxima Pontificia.
A Manuscript, containing the most remark-
able Actions of the present Pope.
The History of the Province of *Naples*.
Father *Ceva's Reflections on the Pope's
Decree*.
Zaccherio's Esame Theologico.
Le Compte's Memoirs of China.
Perreri's Book against Fra Serry.
The first Edition of *Sanchez de Matrimonio*.
Philiucius's Cases of Conscience.
Father *Pisani's Book against the Pope*.
Layman's Cases of Conscience,
Father *Paul's Book against Excommunica-
tion*.
His History of the Council of *Trent*.
Abbot *Cajetan's Book against Jesuits*.
Father *Rho's Answer to him*.
Cleander and Eudoxius.
The History of the Conference of *Foun-
tainbleau*.
Cardinal *du Peron's Reflections upon Bellar-
mine*.

E R R A



ERRATA.

page	line	instead of	read
pr. 17	5	1713,	1715.
26	4	Chalence,	Chalenge;
4 int.	7	Vaticum,	Viaticum.
33	4	entaining,	entertaining.
45	23	know,	known.
83	2	suam,	sum.
84	26	politically,	politickly.
98	28	&	ex
110	25	extinguish,	extinguish.
167	ult.	Terreri,	Ferreri.
187	ult.	Juniori,	Junioris.
205	31	do Miracles,	do no Miracles.
246	6	Britany,	Britain.
279	16	Patris,	Patri.
292	4	Infant,	Infans.
ibid.	11	Polonic,	Poloniæ.
295	2	Catharina,	Catharinæ.
310	10	venite,	veniet.
321	11	in habiles,	inhabiles.
334	27	unamquamquæ,	unamquamque.
329	4	premittitur,	præmittitur,

The rest are left to the courteous Reader.